



CHARITIE

HOPE

FAITH

THE
PRACTICE
OF
PIETIE :

Directing a
CHRISTIAN
how to walke that he
may please God.

*Amplified by the Author.
The last Edition.*

Piety hath y promise
1 Tim 4.8.

REDEEME
THE TIME
Eph. 5.

WATCH
Math. 26.

RED SEA
Baptisme

Exod. 17.

IOSVAH

AMALEK

Spirit

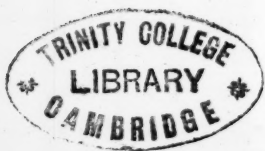
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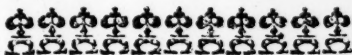
Faith

Prayer

Fasting

LONDON
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W. Marshall. Sculp.





TO
THE HIGH AND
MIGHTY PRINCE
CHARLES,
PRINCE OF
WALES.

Christ Jesus, the ^a Prince
of princes, blesse your
Highnesse with length of
daies, and an increase of all graces;
which may make you truly prosper-
ous in this life, and eternally happy
in that which is to come.

Jonathan shot ^b three arrowes, to
drive David further off from
Sauls fury: and this is the third
Epistle which I have written to
draw your Highness nearer to Gods
favour, by directing your heart to

^a 1 Tim. 6. 15. Apoc. 22. 13. ^b 1 Sam. 20. 20.

A 2

begin

• The Epistle

begin (like *Josiah*) in your ^c youth to seeke after the God of David; (and of *Jacob*) your father. Not but that I know that your Highnes doth this without mine admonition; but because I ^d would with the Apostle, have you to ^c abound in every grace, in faith & knowledge, and in all diligence, and in your love to Gods service and true religion. Never was there more need of plain and unfained admonition: for the Comicke, in that saying, seemes but to have prophesied of our times, *Obsequium amicos, veritas odium parit.* And no marvell: seeing that we are fallen into the dregs of time, which being the last, must needs be the worst dayes. And how can there be worse, seeing vanitie knowes not how to be vainer, nor wickednes how to be more wicked? And whereas heretofore those have been counted most holy, who have

c 2 Chro. 34. 3. d Qui monet ut facias, quod jam facis, ipse monendo Laudat, & hortatu comprobat acta suo. e 1 Cor. 8. 7.

Dedicatorie.

shewed themselves most zealous in their religion; they are now reputed most discreet, who can make the least profession of their faith. And that these are the last daies, appears evidently; because the security of mens eternall state hath so overwhelmed (as Christ foretold it should) all sorts, that most who now live, are become lovers of pleasures, more than lovers of God: And of those who pretend to love God, O God! what sanctified heart can but bleed, to behold how seldome they come to prayers? how irreverently they heare Gods Word? what strangers they are at the Lords table? what assiduous spectators they are at stage-playes? where (being Christians) they can sport themselves to heare the vassals of the ^f diabol scif-

f Exemplum accidit mulieris, Domino teste, quæ theatrum adiit, & inde cum Dæmonio rediit: itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi: constanter & iustissimè quidem (inquit) feci, in meo eam inveni, *Tert. de spec. lib. 1. ca. 26.* Therefore *Tert. ca.* calls the Stage, Diaboli ecclesiam, & cath. pestilentiarum.

The Epistle

fining religion, and blasphemously abusing phrases of holy Scripture on their stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that hee who would now-adaies seeke in most Christians for the power, shal scarce almost find the very shew of godlinesse. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his comming. And if the Bridegrome should now come, how many (who thinke themselves wise enough, and full of all knowledge) would bee found foolish virgins, without one drop of the oyle of saving faith in their lamps? For the greatest wisdom of most men in this age, consists in being wise; first, to deceive others, and in the end to deceive themselves.

And if sometimes some good book haps into their hands; or some good motion commeth into their heads, whereby

Dedicatorie.

whereby they are put in : and to consider the uncertainty of this life present, or how weak assurance they have of eternall life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in hell hereafter ; securitie then forthwith whispers the hypocrite in the eare, that though it bee fit to thinke of these things, yet, it is not yet time; and that hee is yet young enough, (though hee cannot but know, that many millions as young himselfe are already in hell, for want of timely repentance :) Presumption warranteth him in the other eare, that hee may have time hereafter at his leaseure to repent; and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time to enjoy his sweet pleasures, and to increase his wealth and greatnesse. And hereupon (like Solomons sluggard) he yeelds him-
A 4 selfe.

The Epistle

selfe to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sins : at last, despaire (securities ugly hand-maid) comes in unlooked for, and shewes him his houre-glasse, dolefully telling him, that his time is past; and that nothing now remaines, but to die, and bee damned. Let not this seeme strange to any, for too many have found it too true; and more, without more grace, are like to be thus soothed to their end; and in the end snared to their endlesse perdition.

In my desire therefore of the common salvation, but especially of your Highnes everlasting welfare, I have endeavoured to extract (out of the Chaos of endlesse controversies) the old practice of true piety, which flourished before these controversies were hatched: which my poore labours (in a short while) come now forth againe the 34th time, under the gracious protection of your Highnesse

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Highnesse favour ; and by their enteriainment seeme not to bee altogether unwelcome to the Church of Christ. If to be pious hath in all ages been held the truest honour, how much more honourable is it, in so impious an age, to be the true patron and patterne of pietie? Pietie made David, Solomon, Iehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Q. Elizabeth, Prince Henry, and other religious Princes, to be so honoured, that their names (since their deaths) smell in the Church of God like a precious ointment, & their remembrance is sweet as hony in all mouthes, and as musicke at a banquet of wine : when as the lips of others, who have been godlesse & irrilegious Princes, doe rot and stink in the memory of Gods people. And what honour is it for great men to have great titles on earth ; when God counts their names unworthy

The Epistle

to be ^hwritten in his booke of life in
heaven.

It is piety that embalms a Prince
his good name, and makes his face
to shine before men, & glorifies his
soul among Angels. For as ⁱ Moses
his face, by often talking with God,
shined in the eyes of the people; so
by frequent praying (which is our
talking with God) and hearing the
word, (which is God speaking unto
us) we shall be changed from glory
to ^kglory, by the spirit of the Lord, to
the image of the Lord. And seeing
this life is uncertain to all, (especi-
ally to Princes) what argument is
more fit, both for Princes and peo-
ple to study, than that which teach-
eth sinfull man to deny himselfe, by
mortifying his corruption; that he
may enjoy Christ, the author of his
salvation; to renounce these false
and momentanie pleasures of the
world, that hee may attaine to the

^h Luke 10.20. Apoc.17.8. ⁱ Exod.31.25,30.
^k 2 Cor.3.18.

true

Dedicatorie.

true and eternall joyes of heaven; and to make them truly honourable before God in pietie, who are now only honourable before men in vanitie? What charges soever we spend in earthly vanities, for the most part, they either dye before us, or we shortly dye after them: but what we spend like ¹Mary in the practice of piety, shall remaine our true memoriall for ever. For ^mpietie hath the promise of this life, and of that which shall never end. But ⁿwithout pietie there is no internall comfort to bee found in conscience, nor externall peace to bee looked for in the world, nor any eternall happines to be hoped for in heaven. How can piety but promise to her self a zealous patron of your Highnes, being the sole sonne and heire of so gracious and great a Monarch; who is not onely the Defender of the faith

^l Mat. 26. 13. ^m 1 Tim. 4. 8. ⁿ Principibus ad salutem sola satis vera est pietas, absque illâ veri nihil est vel exercitus, vel imperatoris fortitudo, vel apparatus reliquus. Zoz. Eccl. hist. li. 9. cap. 1.

by

Epistle

Also a defender of the
b : as the Christian
taken notice, by his
writing of Bellarmines
heresies: and his sup-
pressing, in the blade, of Vorstius A-
thean blasphemies? And how easie
is it for your Highnes to equall (if
not exceed) all that went before you
in grace and greatnesse; if you doe
but set your heart to seeke, and to
serve God, considering how religi-
ously your Highnes hath been edu-
cated by godly and vertuous^o go-
vernours and tutors: as also that
you live in such a time, wherein
Gods providence, & the *Kings re-
ligious care, have placced over this
Church (to the unspeakable comfort
thereof) another venerable & Jehoia-
da, that doth good in our Israel,
both towards God, and towards his
house: of whom your Highness at

^o The honourable Sir Rob. Cary Knight, and the
religious Lady Cary his wife. M. Thomas Murray,
Sir James Fullerton. * 2 Chro. 24. 16. p The
gracious Archbishop of Canterbury G. A.

all

Dedicatorie.

*all times, in all doubts, may lead
the sinceritie of religion for the sal-
vation of your inward soule : as
the wisest counsell for the directi-
on of your outward state ? And to ex-
cite you the rather to the zealous
practice of divine pietie ; often sup-
pose with your self, that your High-
nesse heares your religious father
James, speaking unto you, as some-
times holy ^q David spake to his son
Solomon : And thou Charles my
son, know thou the God of thy fa-
ther, and serve him with a perfect
heart, and with a willing mind ; for
the Lord searcheth all hearts, and
understandeth all the imaginations
of the thoughts : if thou seeke him,
he will be found of thee ; but if thou
forsake him, he will cast thee off for
ever.*

*To helpe you the better to seeke
and serve this God Almighty, who
must bee your chiefe protectour in
life, and onely comfort in death : I*

The Epistle, &c.

*here once againe, on my bended
knees, offer my old mite new stampd,
into your Highnes hands; daily for
your Highnesse offering up unto the
most High my humblest prayers,
that as you grow in age and sta-
ture, so you may (like your Master
Christ) increase in wisdome and
favour with God and all good men.
This suit will I never ccase. In all
other matters I will ever rest,*

Your Highnes humble ser-
vant, during life to bee
commanded,

LEWES BAYLY.

TO

TO
THE DEVOUT
READER.

I Had not purposed to enlarge the last edition, save that the importunity of many devoutly disposed prevailed with mee, to adde some points, and to amplifie others. To satisfie whose godly requests, I have done my best endeavour: and withall finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours to further thy salvation as his own. Farewell in the Lord

J E S U S.

The

The practice of piety consists

1 In knowing,

1 The essence of God, and that in respect of

1 The divers manner of being therein, which are three persons :

1 Father.
2 Sonne.
3 Holy Ghost.

2 The attributes therof, which are either,

Nominall : or

1 Absolute,

1 Simple-
nesse,
2 Infiniteness.

Reall,

2 Relative,

1 Life.
2 Understanding.
3 Will.
4 Power.
5 Majesty

2 Thy own self in respect of thy state of

1 Corruption.
2 Renovation.

2 In glorifying God aright,

1 By thy life, in dedicating thy selfe devoutly to serve him.

Ordinarily,

1 Privately in thine owne person.

2 Publicly.

1 With thy family every day.
2 With the Church on the Lords day.

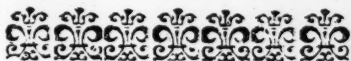
Extraordinarily, by

1 Fasting.
2 Feasting.

2 By thy death in dying,

1 In the Lord.
2 For the Lord.

THE



THE
PRACTICE
OF
PIETIE,

Directing a Christian how
to walke, that hee may
please God.



Ho ever thou art that
lookest into this *Booke*,
never undertake to reade
it, unlesse thou first re-
solvest to become from
thy heart, an unfeigned a *practitioner* of
piety. Yet reade it, and that speedily, lest
before thou reade it over, *God* (by some
unexpected death) cut thee off, for thine
inveterate impiety.

Unlesse that a man doth truly *know*
God, he neither can, nor will *worship*

a Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubiq; presentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus. *Bacer in Psa. 115.*

him

him aright: for how can a man *love* him whom hee *knoweth* not? and who will *worship* him, whose *help* a man thinkes he needeth not? and how shall a man seeke remedy by *grace*, who never understood his misery by *nature*? Therefore (saith the ^b Apostle) *He that cometh to God must beleve that God is, and that he is a rewarder of them that seeke him.*

And for as much as there can be no true *piety* without the knowledge of God: nor any good *practice* without knowledge of a mans own *selfe*, we will therefore lay downe the knowledge of *Gods majesty*, and *mans misery*, as the first and chiefeſt grounds of the *practice of piety*.

^b Heb. 11. 6. ^c Danda in primis opera est, ut Deum norimus quotquot felices esse volumus. Quid noscis, si te ipsum nescis?



A plaine Description of
the Essence and Attributes
of God, out of the holy Scrip-
ture, so far forth as every Chri-
stian must competently know,
and necessarily beleevs,
that will bee
saved.



Although no creature can de-
fine what God is, because he
is a incomprehensible, and
dwelling in inaccessible
light: yet it hath pleased his Maje-
stie to reveale himselfe in his word un-
to us, so farre as our weak capacity can
best conceive him. Thus:

*God is that ^c one ^d spirituell and ^e in-
finitely ^f perfect ^g essence, whose being is
h of himself eternally.*

In the divine essence we are to confi-

a Psal. 143. 3. b 1 Tim. 6. 16. c Deut. 1. 4. & 4.
35. & 32. 39. & 6. 4. Isa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph.
4. 5, 6. 1 Tim. 2. 5. d John 4. 24. 2 Cor. 3. 17.
e 1 Kin. 8. 17. Psal. 147. 5. f Deut. 31. 4. g Ex-
od. 3. 14. h 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 36.

der

sider two things: First, the divers manner of being therein: Secondly, the attributes thereof.

The divers manner of being therein, are called i persons.

A person is ^k a distinct subsistence of the whole ^l Godhead.

There are ^m three divine persons, the Father, the Son, & the holy Ghost: these three persons are not three severall substances, but three distinct subsistences; or three divers manner of beings of ⁿ one and the same substance, and divine essence. So that a person in the Godhead is an individuall understanding, and incommunicable subsistence, living of it selfe, and not sustained by another.

In the unity of the Godhead, there is a ^o plurality, which is not accidentall, (for God is a most pure act, and admits no accidents) nor essentiall: (for God is one essence only) but ^{*} personall.

The persons in this one essence are

i Hebr. 1. 3. k John 1. 1. & 5. 31, 37. & 14. 16. l Col. 2. 9. Joh. 14. 9. m Gen. 1. 26. & 3. 22. & 11. 7. Exo. 20. 2. Hos. 14. 7. Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. Mat. 3. 16, 17. & 28. 19. John 14. 26. 2 Cor. 13. 13. 1 Joh. 5. 7. n Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de Trin. cap. ult. o Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8. * Personæ divinitatis distinguuntur personaliter, five *μεγιστερον εν αφεξωδ.*

but

but three. In this p mysterie there is *alius & alius*, another and another; but not *aliud & aliud*, another thing and another thing.

The divine essence in it selfe is neither divided nor distinguished: but the three persons in the divine essence are distinguished among themselves three maner of waies:

First, by their *Names*. Secondly, by their *Order*. Thirdly, by their *Actions*.

1. *By their Names thus.*

THe first person is named the *Father*; first, in respect of his ^a naturall son Christ: secondly, in respect of the elect, his ^b adopted sons, that is, those who being not his sons by nature, are made his sons by grace.

The second person is named the *Son*, because he is ^d begotten of his ^e Fathers substance, or nature: and he is called the *Word*, 1. Because the ^f conception of a

p Deus est indivisè unus in Trinitate, & incon-
fusè trinus in unitate. *Justin. in cniθπiς*. a Mat.
11.27. Matth. 3.17. b Is1.63.16. Ephes. 3.14, 15.
c Pro. 30.4. d Psal. 2.7. e Heb. 1.3. Phil. 2.6.
f *Basil. in 5. Joan.* Sicut mens cogitando in se-
ipsam reflectitur, & λόγον internum gignit, ita
mens illa æterna, quæ est Deus Pater, in seipsam
intelligendo reflexa λόγον æternum modo ineffa-
bili genuit. Et sicut exterior λόγος, λόγος inte-
rioris effigies quasi est, ita æternus ille λόγος
ἡωσάπικος æterni Patris imago est, & maje-
statis character. Heb. 1.3.

word

word in mans mind, is the neereſt thing, that in ſome ſort can ſhadow unto us the maner how he is eternally begotten of his Fathers ſubſtance : and in this reſpect he is alſo called the *Wiſedome of his Father*, Pro. 8. 12. Secondly, becauſe that by him, the Father hath from the beginning declared his wil for our ſalvation : hence called *λόγος, quaſi λέγων*, the perſon ſpeaking with, or by the Father. Thirdly, becauſe he is the chief^h argument of all the word of God ; or that word whereof God ſpake, when he promiſed the bleſſed ſeed to the Fathers under the old Teſtament.

The third perſon is named the *holy Ghoſt*: firſt, becauſe he is ^kſpiritually, without a body : ſecondly, becauſe he is ſpired, & as it were breathed from both the ^lFather and the Son, that is, proceedeth from them both. And he is called *Holy*, both becauſe he is ^mholy in his own nature, and alſo the immediate ⁿſanctifier of all Gods elect people.

g Joh. 1. 18. Iren. l. 4. c. 14. h Aſt. 10. 43. Heb. 1. 1. Luke 24. 27. John 5. 45. Aſt. 3. 22, 23, 24. i Iſa. 63. 10. 2 Cor. 13. 13. k 1 John 4. 14. l Corinth. 3. 17. l John 20. 21, 22. Gal. 4. 6. John 15. 26. m 1 Pet. 1. 15, 16. n 2 Cor. 3. 18. 1 Theſ. 5. 23. 1 Pet. 1. 2.

2. By their Order, thus.

THe perſons of the Godhead are either the Father, or thoſe which
are

are of the ^o Father.

The Father is the ^p first person in the glorious Trinitie, ^q having neither his being nor beginning of any other, but of himself, begetting his Son, and together with his Son sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personall existence, have the whole divine essence eternally communicated unto them from the Father. And those are either from the Father alone, as the Sonne; or from the Father and the Son, as the holy Ghost.

The Son is the second person of the glorious Trinity, and the only begotten Son of his Father, not by grace, but by nature, having his being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation: and with the Father sendeth forth the holy Ghost. ^r In respect of his absolute essence, he is of himselfe, but in

o Origo essentiae in divinis nulla est: origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore, sed ordine. *Alsted.* ^p Mat. 28. 9. ^r Joh. 5. 7. ^q Ideò dicitur Pater ἀναρχὸς & ἀγέννητος. ^r Filius Dei, ὁ λόγος, quoad essentiam absolutam est quidem à seipso, & αὐτῷ θεός, sed ratione γένεσε ὑπαρξεν, sive esse personalis per æternam generationem à Patre existit: ideòq; non est ἀυλίστος John 6. 38. John 5. 19. Mich. 5. 1. John 1. 1.

respect

respect of his person, he is by an eternall generation of his Father. For the essence doth not beget an essence, but the person of the Father begetteth the person of the Son; and so he is God of God, and hath from his Father the beginning of his person and order, but not of essence and time.

The holy Ghost is the third person of the blessed Trinity, proceeding & sent forth equally from both the Father & the Sonne, by an eternall and incomprehensible spiration. For as the Son receiveth the whole divine essence by generation, so the holy Ghost receiveth it wholly by spiration.

This order betwixt the three persons appeares, in that the Father begetting, must in order be before the Son begotten; and the Father and Son before the holy Ghost, proceeding from both.

This order serves to set forth unto us two things: first, the maner how the Trinity worketh in their externall actions: as that the Father worketh of himself by

f. Psal. 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam à seipso, & habere essentiam divinam à seipsa existentem: remota enim relatione, ad Patrem sola restat essentia, quæ est à seipsa: hinc Filius dicitur principatus, non essentiatu. *Th. Sum. p. 4. q. 23.* t. John 15. 26. & 16. 15. therefore Rom. 8. 9. the holy Ghost is called the Spirit of Christ. u. Spiritus sanctus à Patre & à Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis. the

the Son and the holy Ghost; the Sonne from the Father, by the holy Ghost; the holy Ghost from the Father & the Son. Secondly, to distinguish the first and immediate beginning from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and originall of the Trinity, the beginning of all externall working, the ^a Name of God in relation, & the title of Creator in the Creed, are given in a speciall maner to the Father; our redemption to the Son; & our sanctification to the person of the holy Ghost, as the immediate agents of these actions. And this is also the cause, why the Son, as he is Mediator, referreth all things to the ^b Father, not to the holy Ghost: and that the Scripture so often saith, that we are recoiled to the Father.

This divine order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for *nature* they are coessentiall, for *dignity* coequall, for *time* coeternall.

The whole divine essence is in every one of the three persons; but it was in-

^a Hinc Dei nomen saepe in Scripturis Patri tribuitur. John 14.1. Rom.8.3. 1 Cor.8.6.& 15.24. ^b Mat.11.25,26,27. John 5.19,20,21,22,23. & 11.41,42. & 12.49. ^c 2 Cor.5.18.&c.

carnated ^d only in the second person of the Word, and not in the person of the Father, or of the holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to mankind, in giving his first and only begotten Son to be incarnated, and to suffer death for mans salvation.

Secondly, ^e that he who was in his Divinity the Son of God, should be in his Humanity the Son of man: lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

Thirdly, because it was meetest, that that person who is the substantiall image of his eternall Father, should restore in us the spirituall image of God, which we had lost.

In the incarnation, the Godhead was not turned into the manhood, nor the

^d Incarnatio Verbi proprie non Patri, nec Spiritui sancto, nisi *χρῆς ἐν σὺν ἁγίῳ πατρὶ καὶ πνεύματι ἁγίῳ* competit. *Damas. 1. de ortho. fid. c. 13.* Implevit carnem Christi Pater & Spiritus sanctus, sed maiestate, non susceptione. *Aug. serm. 3. de temp. John 3. 6. Rom. 8. 12. & 5. 8, 10.* Hoc mirum fœdus semper mens cogitet, uno hoc ne dubita, fœdere parva salus. *Melan. e* Ut qui erat divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æternâ nativitate filius. *Aug. f* Conguebat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam. *Athan. Heb. 2. 17, 18. & 4. 15.*

manhood

manhood into the Godhead ; but the Godhead, as it is the second person, or Word , assumed unto it the manhood, that is, the whole nature of man , body & soule ; and all the naturall properties and *g* infirmities thereof, sin excepted.

The second person tooke not upon him the * person of man, but the nature of man. So that the *h* humane nature hath no personall subsistence of it owne (for then there should be two persons in Christ;) but it subsisteth in the Word, the second person. For as the soule and body make but one person of man ; so the Godhead and manhood make but one person of Christ.

The two natures of the Godhead and manhood, are so really united by a personall union , that as they can never be separated asunder, so are they not *i* confounded, but remaine still distinguished by their severall and essentiall proprieties , which they had before they were united. As for example, the infiniteness of the Divine, is not communicated to

g Infirmitates meræ privationis, non pravae dispositionis. * Humana natura est distinctum individuum à naturâ divinâ, et si non sit distincta persona. *Keck. Syst. Theol. lib. 3. p. 119.* *h* Uniri hypostaticè Deum & hominem, nihil est aliud, quàm naturam humanam non habere propriam existentiam, sed assumptam esse à Verbo eterno ad ipsam Verbi subsistentiam. *Bellar. de incarnat. li. 3. c. 8.* *i* Salvis & distinctis manentibus proprietatibus naturæ tam assumentis quàm assumptæ.

the humane nature; nor the finitenesse of the humane, to the divine nature.

Yet by reason of this personall union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God ^k purchased the Church with his own blood: And, ^{*} that he wil judge the world by that man whom hee hath appointed. Hence also it is, that though the humanity of Christ be a ^l created, and therefore a finite & limited nature, and cannot be every where present by actuall position, or locall extention, according to his ^m naturall being: yet because it hath communicated unto it the personall subsistence of the Son of God, which is infinite, and without limitation, and is so united with God, that it is no where severed from God, the body of Christ in respect of his ⁿ personall being, may rightly be said to be every where.

^k Aët. 20. 28. * Aët. 17. 31. I D. Field of the Church, book 3. ch. 35. in Secundum esse naturale Christus non est ubique. n Secundum esse personale Christus est ubique.

3. *The actions by which the three persons be distinguished.*

THese actions are of two sorts, either externall, respecting the creatures; and those are after a sort common to every

every one of the three persons: or internall, respecting the persons only amongst themselves; and are altogether incommunicable.

The ^a externall and communicable actions of the three persons are these:

The creation of the world, peculiarly belonging to God the Father: the redemption of the Church to God the Son: and the sanctification of the elect, to God the holy Ghost. But because the ^b Father created, and still governeth the world by the Sonne in the holy Ghost, therefore these externall actions are indifferently in Scripture oftentimes ascribed to each of the three persons, and therefore called communicable and divided actions.

The internall and incommunicable actions, or properties of the three persons are these:

1. To beget; and that belongeth only to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth only to the Son; who is of the Father a-

^a In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

^b Rom. 11. 36. ^c As redemption, Act. 20. 28. and sanctification, 1 Pet. 2. to the Father: Creation, 1 John 3. and sanctification, 1 Cor. 2. to the Son: creation, Psal. 33. 6. and redemption, Ephes. 4. 30. to the holy Ghost, joyntly all to each, 1 Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intus divisa.

lone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth only to the holy Ghost; who is of the Father and the Sonne, neither made, created, nor begotten, but proceeding.

So that when we say that the divine essence is in the Father unbegotten, in the Son begotten, and in the holy Ghost proceeding, we make not ^d three essences, but only shew the divers maners of subsisting, by which the same most simple, eternall, and unbegotten essence subsisteth in each person: namely, that it is not in the Father by generation: that it is in the Son communicated from the Father, by generation: and in the holy Ghost, communicated from both the Father and the Son by proceeding.

These are incommunicable actions; and doe make, not an essentiall, accidentall, or rationally, but a reall distinction betwixt the three persons. So that hee who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit pro-

d Personæ nomen non est aliquid ab essentia abstractum ac separatum, *Fabius Thes. disp. 2.* Persona est ipsa essentia divina contracta ad certum & peculiarem subsistendi modum. *Zanchius.* Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. *Alsted.*

ceeding.

ceeding from both : though there is but one and the same essence common to all three. As therefore we beleeve that the Father is God, the Son is God, and the holy Ghost is God ; so we likewise beleeve that God is the Father, God is the Son, and God is the holy Ghost. But by reason of this reall distinction, the person of the one is not, nor never can be the person of the other. The three persons therefore of the Godhead doe not differ from the Essence, but formally, but they differ really one from another, and so are distinguished by their hypostaticall proprieties. As the Father is God begetting God the Son : the Son is God begotten of God the Father : and the holy Ghost is God proceeding from both God the Father and God the Son. Hence it is, that the Scriptures use the name of God two manner of waies : Either essentially, and then

e *Quum unum cogito, trium incomprehensibili luce involvor. Nazian.* f *Quamvis persona cum essentia non sit omnino idem, non tamen ab ea est omnino aliud : differt enim non numero, quia sic in divinis foret quaternitas : non re, quia essentia de personis predicatur, sed formaliter, τὸ ἄλογον, sive ratione ratiocinante : Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis : nam in Deo non est res & res, sed res & modus rei. g ὁσιωσῶς. Nomen Dei essentialiter positum, non minus Filium & Spiritum sanctum, quam Patrem designat.*

it signifieth the three persons conjoyntly: Or ^h personally, and then by a Synchdoche it signifieth but one of the three persons in the Godhead. As the Father, 1 Tim. 2. 5. or the Son, Act. 20. 28. 1 Tim. 3. 16. or the holy Ghost, Act. 5. 4. 2 Cor. 6. 16.

And because the divine essence (common to all the three persons) is but one, we call the same *Unity*. But because there be three distinct persons in this one indivisible essence, we call the same *Trinity*. i So that this Unity in Trinity, and Trinity in Unity is a holy ^k mysteric: rather to be religiously adored by faith, than ^l curiously searched by reason, further than God hath revealed in his word.

^h *ἡ ὑπόστασις*. Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutare hoc temeritas est, credere pietas, noscere verò vita aeterna. *Bern.* i Neque ad loquendum dignè de Deo lingua sufficit, eque ad percipiendum intellectus prævalet, magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, *Chrys. Hom. 2. in Heb.* ^k De Deo loqui etiam vera periculosissimum est. *Arnob.* l Linguâ, mente, & cogitatione horresco, quoties de Deo sermonē habeo. *Naz.*

Thus far of the divers manner of being in the divine essence: now of the attributes thereof.

A Attributes are certain descriptions of the divine essence, delivered in the

the Scriptures, according to the weaknesse of our ^a capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other essences.

The attributes of God are of two sorts, either nominall or reall.

The nominall attributes are of three sorts: first, those which signifie Gods Essence: secondly, the persons in the essence: thirdly, those which signifie his essentiall workes.

Of the first sort is the name ^b *Jehovah*, or rather ^c *Jehueh*, which signifieth eternall, being of himselfe, in whom being without all beginning and end, all other beings both begin and end, Isa. 42.8. Psal. 83.18.

God tells *Moses*, Exod. 6.3. *that hee was not knowne to Abraham, Isaac, and Jacob, by his name Jehovah* (not but that they knew this to be the name of God: for they used it in all their praiers) but because they lived not to

^a Condescendit nobis Deus, ut nos confurgamus ei. *August. de spec. cap. 112.* ^b Exod. 15.3. Ab Havah, vel Hajah, Esse: nam ita Deus est à seipso, ut sit suum esse, & אלהים. Omnes huius nominis literæ sunt spirituales, ut denotetur Deum esse spiritum. *P. Mart. loc. com. cap. 11.* *P. Montan. de arc. serm. cap. 1.* ^c *Jehovah* non habet plurale, & in Scripturis soli vero Deo tribuitur.

and see God effecting indeed, that which he promised them; in graciously delivering their seed out of Egypt, and in giving them the real possession of Canaans land; and so to be not only God almighty, by whom all things were made; but also performing indeed to the children, that which he promised in his word to the fathers, which this name **JEHOVAH** especially signifieth: and for this cause *Moses* calls God first **Jehovah**, when the universall creation had his absolute being, Gen. 2. 4. And this admirable name is graven on the Decalogues forehead, which was pronounced upon the Israelites deliverance to be the rule of righteousness, after which they should serve their deliverer in the promised land.

This name is so full of divine mysteries, that the Jewes hold it a sin to pronounce it: But if it be no sin to write it, why should it be unlawfull to pronounce it?

This holy name of God teacheth us, First, what God is in himself, namely,

d Locus Exod. 6. 3. intelligendus est de gradibus divinarum patefactionum. *Gerard. loc. 3. de nativ. Dei.* Ex usu Scripturæ res tunc dicuntur fieri, quando sunt manifestæ: Sic dicitur, Spiritus sanctus nondum erat, id est, nondum innotuerat, *Alsted. Lex. Theol. cap. 2. e* Quod licet scribere, effari cur non liceret? *Theod. in Epit.*

an f eternall being of himfelfe.

Secondly, how he is unto others, because that from him all other creatures have received their being.

Thirdly, that we may confidently beleeve his promises: for hee is named *Jehovah*, not only in respect of being, and causing all things to be; but especially, in respect of g his gracious promises, which without faile he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon h our repentance forgive us all our finnes at the time of death, i receive our soules, and in the resurrection k raise up our bodies in glory to life everlasting.

The second name denoting Gods essence, is *Ehejeh*, but once read, *Exod. 3. 14.* of the same root that *JEHOVAH*: and signifieth, *I am*, or *I will be*: for when *Moses* asked God by what name he should call him, God then named himfelfe *Ehejeh*, *Ascher Ehejeh*; *I am that I am*: or *I will be that I will be*: signifying that he is an eternall, unchangeable being. For seeing every crea-

f Ens æternum. *αὐτὸς αὖν*, Fons est *παντὸς ὄντος*. g In promissionibus *Jehovah* est *αὖν*. h *Isa. 55. 7.* i *John 12. 26. & 14. 2, 3.* k *Job 6. 40. John 11. 5.*

ture is temporary and mutable; no creature can say, *Ero qui ero* : *I will be that I will be*. This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, *The beginning and the ending, which is, which was, and which is to come*, *The Almighty*, Apoc. 1. 8. For all time past and to come is aye present before God. And to this name Christ himself alludeth, Joh. 8. 58. *Before Abraham was, I AM*.

This name should teach us likewise to have alwaies present in our mindes our first creation, present corruption, & future glorification: and not content our selves with *I was good*, or *I will be good*, but to *be good presently*; that when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the ^m beginning and being of beings. It is a ⁿ name for the most part ascribed unto God, when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and

1 ο ων, καὶ ο ἦν, καὶ ο ἐρχόμενος. ^m Deus est causa causarum, & ens entium ⁿ Psal. 68. 19. Psal. 101. 18. & 111. 1. & c. Psal. 112. 1. & c. Psal. 113. 1, 9. & 115. 17, 18. & 126. 19. & 118. 5, 14. & 125. 34. praise

praise God in this name *Jah*.

The fourth is *κύριος*, o Lord, used often in the New Testament: for *κύριος*, or *κύριον*, signifieth, *I am*. Hence *κύριος* signifieth the first essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and so translated by the Seventy Interpreters: for God is so a Lord, that he is of himself Lord of all. This name should alwaies put us in remembrance to obey his commandments, and to feare his judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 Sam. 3. 18.

The fifth is *Θεός*, God, 600. times used in the New Testament: and of profane writers commonly. It is derived τὸ ἀπὸ τοῦ θεῖου, because he runs through, and compasseth all things: or ἀπὸ τοῦ αἵθερος, which signifieth to burn & kindle: for God is Light, and the author both of heat, of light, and life, in all creatures, either immediatly of himselfe, or mediately by secondary causes. The name is used either improperly, or properly: im-

o Junius in Eirenico. p ἀποκύριος. polan. Synt. Theo. lib. 2. ca. 6. q Mal. 1. 6. r Plato in Cratyle. Hinc illud Virgilii, Deum namq; ire per omnes terrasque tractusque maris. Zanch. f Deus est lux ἀνεστίς.

properly,

properly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternall essence of God, being above all things, and through all things, giving life and light to all creatures, and preserving and governing them in their wonderfull frame and order. "God seeth all in all places; Let us therefore every where take heed what we doe in his sight.

Thus farre the names which signifie Gods essence.

The name which signifieth the persons in the essence, is chiefly one: *Elohim*.

* *Elohim* signifieth the mighty Judges: it is a name of the plurall number, to expresse the Trinitie of persons in Unity of essence. And to this purpose the holy Ghost beginneth the holy Bible with this plurall name of God, joyned with a verb of the singular number; as *Elohim Bara, Dii creavit*, the y mighty Gods, or all the three persons in the Godhead, created. The Jewes also note in the verb *Bara*, consisting of three

t Joh. 10. 14. 1 Cor. 8. 5. u Incumbit nobis necessitas rectè vivendi, cum omnia quæ facimus, sint coram oculis Judicis cuncta videntis. Boe. x Nomen Elohim est personarum *συνσύνθετον*. Quam Elohim de unâ personâ dicitur synecdochicè, dictum est propter essentiæ unitatem. Jun. y The like you may reade, Deut. 6. 4. Josh. 24. 19.

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letters, the myſterie of the Trinity. By *Beth Ben*, the Son; by *Reſh Ruah*, the Spirit; by *Aleph Ab*, the Father. But this holy myſterie is more cleerly taught by *Mofes*, Gen. 3. 22. And *Jehovah Elohim* ſaid; *Behold, the man is become as one of us*. And, Gen. 19. 24. *Jehovah rained upon Sodom and upon Gomorrah brimſtone and fire from Jehovah out of heaven*: ² that is, God the Son, from God the Father, *who hath committed all judgment unto the Son*, Joh. 5. 22. See *Pſal.* 33. 6. *Iſa.* 53. 9, 10. The ſingular number of *Elohim* is *Eloah*, derived of *Alah*, *hee ſwore*, becauſe that in all weighty cauſes, when neceſſity requireth an oath to decide the truth, we are only to ſwcare by the name of God, which is the great and righteous Judge of heaven and earth.

This name *Eloah* is but ſeldome uſed, as* *Habbak.* 3. 3. *Job* 4. 9. & 12. 4. & 15. 8. & 36. 2. *Pſal.* 18. 32. & 114. 7. Once it hath a Noun plurall joyned to it, *Job* 35. 10. *None ſaith, where is Eloah Goſai, the Almighty my Maker?* to note the myſterie of the eternall Trinitie. Many times alſo *Elohim*, the plurall number is joyned with a verb plurall, to expreſſe more emphatically this myſte-

² Sic *Marcus Arethusius* in *Smirniensi Concilio* ſancte expoſuit. *Socrat. Eccl. hiſt.* l. 2. c. 30. * Theſe places well urged had grinded *Arrius* in piec-

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rie, Gen. 35. 7. 2 Sam. 7. 23. * Josh. 24. 19. Jer. 10. 10. *Elohim* is also sometime tropically given to Magistrates, because they are Gods Vicegerents; as to *Moses*, Exod. 7. 1. *Jehovah* said unto *Moses*, *I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Embassadour to represent the person of the true *Three-one-God*, and to deliver his message and will unto *Pharaoh*. As oft therefore as wee reade or heare this name *Elohim*, it should put us in mind to consider, that in one divine essence there are three distinct persons, and that *God is Jehovah Elohim*.

* *Elohim Kidoschim, Hi, Dii sancti ipse.*

Now follow the names which signifie God in essentiall workes, which are these five especially.

EL, which is as much as the *strong* ^a *God*, and teacheth vs, that God is not only most strong, and fortitude it selfe in his owne essence: but also that it is hee that giveth all strength and power to all other creatures. Therefore Christ is called, Isa. 9. 6. *El Gibbor, the strong most mighty God*. Let not Gods children feare the power of enemies, for

^a Hence *Eli* in Hebrew, as Mat. 27. 46. and *Eloi* in the Syriack, as Mar. 15. 31. doe signifie, My God.
² Chro. 32. 8.

El our God is more strong than they.

2. ^b *Shaddai*, that is, *Omnipotent*. By this name God usually stiled himself to the Patriarchs, *I am El Shaddai, the strong God Almighty*, because hee is perfectly able to defend his servants from all evill, to blesse them with all spirituall and temporall blessings, and to performe all his promises which hee hath made unto them for this life, and that which is to come. This name belongeth only to the Godhead, and to no creature, no not to the humanitie of Christ. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. ^c *Adonai*, my Lord; This name, as the *Massorets* note, is found 134. times in the Old Testament, analogically it is

b The Seventy turne it *πατολνρα'τωρ*. It is derived of *Dai*, sufficiency, and the Relative *u* the same that *α'ντα'ριος*, or of *Schad*, a dug, because God feeds his children with sufficiency of all grace, as a loving mother the childe with the milke of her breasts. c A name compounded of *Ai*, My, *Adon*, Lord. *Adon* derivatur ab *Eden* basis; quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon* Dominus, cui rei domesticæ cura incumbit, & ei tanquam columinæ innititur. Quando de creaturis usurpatur *Adonai*, est *Jod* cum *Patach*, sed de Creatore cum *Cametz*. Ab *Adonai*, manasse videtur Ethnicorum *Αθηνα'*.

given

given to creatures, but properly it belongeth to God alone. It is used, Mal. 1.6. in the plurall number, to note the myserie of the holy Trinity. If I bee *Adonim*, Lords, where is my feare? *Adoni* the singular, *Adonim* the plurall number. This name is given to Christ, Dan. 9.17. *Cause thy face to shine upon thy Sanctuary that is desolate, for Adoni (the Lord Christ) his sake.* The hearing of this holy name, may teach every one to obey Gods commandements, to feare him alone, to suffer none besides him to reigne in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*, that is, *most High*, Psal. 9.2. & 91.9. & 92.9. Dan. 4.17, 24, 25, 34 Act. 7.48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the childe which should be born of her, should be the Son of the *d most High*, Luke 1.32. This teacheth, that God in his essence and glory exceedeth infinitely all creatures in heaven and earth. Secondly, that no man should be proud of any earthly honour or *e* greatnesse.

d *ὁ ὢν ὁ ὕψιστος*. So the Divil stiled Christ, the Son of God the most High, Luk. 8.28. e For what is earthly greatnesse compared to Gods Highnes?
Thirdly,

Thirdly, if we desire true dignity, to labour to have communion with God in grace and glory.

5. *Abba*, a Syriack name, signifying Father, Rom. 8. 15. This is sometimes used essentially, as in the Lords praier. Secondly, personally, as Mat. 11. 25. For God is Christs father by nature, and of Christians by adoption and grace. Christ is called *the everlasting Father*, Isa. 9. 6. because he regenerates us under the new Testament. God is also called *the Father of light*, Jam. 1. 17. because God dwelleth in *inaccessibile light*, 1 Tim. 6. 16. and is the author not only of the Suns light, but also of all the light both of naturall reason, and supernaturall grace, *g which lightneth every man that cometh into the world.* This name teacheth us, that all the gifts which we receive from God, proceed from his meere fatherly love. Secondly, that we should love him againe, as deare children. Thirdly, that we may in all our needs and troubles be bold to call upon him as a father, for his help and succour. Thus should we not heare of the sacred names of God, but we should thereby be put in mind of his goodness unto us, and of our duties unto him :

f πατήρ τῶν φάτων. Of whose substance the light of the Sunne is but a shadow.
g John 1. 9.

and

and then should we find how comfortable a thing it is, to doe every thing in the name of God. A phrased usuall in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdom, and an unspeakable matter for the strengthening of a Christians faith, to know how in the mediation of Christ, to invoke God by such a name, as whereby he hath manifested himselfe to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to vs. *h Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath knowne my name : he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the name of God.

Thus farre of the nominall attributes.

The reall attributes are of two sorts : either absolute, or relative.

The absolute attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two,^k Simpleness and Infiniteness.

Simpleness, is that whereby God is void of all composition, division, multiplication, accidents or parts compounding, either sensible or intelligible: so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by composition of parts, but by coexistence of persons.

Infiniteness is that, whereby all things in God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two doe necessarily flow three other absolute attributes.

1. Unmeasurableness, or ubiquitie, whereby he is of infinite extension,^m fil-

^k Intelligentiæ habent aliquid simili materiæ, aliquid simile formæ, Solus Deus simplex est, in quo nihil in potentiâ, sed in actu omnia, imò ipse purus, primus, medius, ultimus actus. *Scal. exer. 6. sect. 2. Just. Mart. qu. 129. ad Orthodoxos.* 1 Intelligentiæ cum sint entia alia ab infinito Eate, finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent n. duo principia prima. *Scal. exerc. 359. sect. 3. m Act. 7. 48. Psal. 145. Job 11. 7. &c. 2 Chro. 2. 5, 6. Psal. 139. 5. &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in dimidiâ parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubiq; totus, & in seipso totus est. Aug. Deus est intellectualis sphaera, cujus centrum est ubique, circumferentia verò nusquam. Trism.*

ling

ling heaven and earth; containing all places, and not contained of any space, place, or bounds; and being no where absent, is every where present.

There are foure degrees of Gods presence: the first is universall, by which God is repletively every where, inclusively no where.

Secondly, speciall, by which God is said to be in heaven, because that ⁿthere his Power, Wisdome and Goodnesse, is in a more excellent manner seen and enjoyed: as also, because that usually hee doth from thence poure forth his blessings and judgements.

Thirdly, more speciall, by which God ^odwelleth in his Saints.

Fourthly, most speciall, and altogether singular; by which *the whole fulnesse of the Godhead* ^ddwelleth in Christ bodily.

2. Unchangeablenesse, whereby God is void of all change, both in respect of his ^q Essence, and ^r Will.

3. Eternity, whereby God is without beginning of daies, or end of time: and

ⁿ Psal. 19. 1. Hos. 2. 21. ^o 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. ^p Colos. 2. 8. ^q Rom. 1. 23. Isa. 40. 28. Psal. 102. 27. & c. ^r Apoc. 1. 8. 1 Sam. 15. 29. Num. 23. 19. Mal. 3. 6. Rom. 11. 29. Jam. 1. 18. Poenitentia cum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat. *Asted.*

without

without all bounds of precession, or succession.

Thus far of the absolute attributes; now of the relative, or such which have reference to the creatures.

Those are five:

1. *Life*. 2. *Understanding*. 3. *Will*.

4. *Power*. 5. *Majestic*.

THE Life of God is that, by which, as by a most pure and perpetuall act, he not only liveth of himselfe, but is also that ever and overflowing fountaine of life, from which all creatures derive their lives: so that *in him they live, move, breathe and have their being*. And because only his life differs not from his essence, therefore God is said *only to have immortality*, 1 Tim. 6. 16.

2. The Understanding or Knowledge of God, is that whereby (by one pure act) hee most perfectly knoweth in himselfe all things that ever were, are,

f Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 12. Apoc. 4. 8. Creaturae quædam æternæ sunt a posteriori: a priori solus Deus est æternus. *Alsted. Lex Theol. c. 2.* t Act. 17. 25, 28. & 14. 15. Psal. 42. 2. & 36. 19. John 5. 26. Heb. 3. 12. u Hence it is, that God is called of the Hebrewes *Eheje*, so likewise *Echeje*: and as of the Grecians *ὁ ὢν*, so also *ὁ ζῶν*: and as of the Latines *primus ens*, so also *primum vivens*: for to be, and to live, is all one and the same in God. x 1 Kin. 8. 39. Psal. 44. 21. & 1. 9. & c. Jer. 17. 13. & 20. 12. Luke 15. 15. Acts 1. 24. Heb. 4. 12. Rom. 11. 33. & 16. 17. 1 Tim. 2. 19. Mat. 7. 13.

Or

or shall be : yea, the thoughts and imaginations of mens hearts.

This knowledge of God is either generall, by which God knoweth simply all things eternally, the good by himselfe, the evill by the good opposite to it ; imposing to things contingent the lot of contingency, and to things necessary the law of necessity : And thus knowing all things in and of himselfe, he is the cause of all the knowledge that is in all, both men and angels. Secondly, speciall, called the knowledge of approbation; by which he particularly knoweth, and graciously acknowledgeth only his elect for his owne.

y Understanding also containes the wisdom of God, by which hee most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his owne most holy purpose and glory.

3. The Will of God is that, whereby of necessity he willeth himselfe, as the soveraigne good : and (by willing him-

y Intellectus, scientia, & sapientia in Deo non distinguuntur. *Tilen.* Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia, *Heckerm.* πάντα ἰδὼν δὲ ὁ ὀφθαλμὸς, καὶ πάντα νοήσας. *Hes. lib. ἔργ. καὶ ἡμέρ. sap.* Hence the Platonickes terme God ἐφ' ὅπῃ, all eye, seeing all. z 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5.

(selfe)

selfe) willeth most ^afreely ^ball other good things, which are out of himselfe.

The will of God, though in it selfe it be but one, as in his essence, yet in respect of the diversity of objects and effects, it is called in the Scriptures by divers names: as, 1. *Love*, whereby is meant Gods eternall good will, whereby he ordaineth his elect to be freely saved through Christ, and ^dbestoweth on them all necessary graces for this life, and that to come, ^etaking pleasure in their persons and service. 2. *Justice* ^fis Gods constant will, whereby hee ^grecompenseth men and angels according to their workes, ^hpunishing the impenitent according to their deserts, called the justice of his wrath; and ⁱrewarding the faithfull according to his pro-

^a Deus voluntate sua cuncta constituit. *Trism.in 4. Dial. Plin. Hinc Orpheus* Deum vocat necessitatem, ratione sc. inferiorum, quod omnia ipsi parere cogantur. ^b Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus: à nobis impletur, cum bonum facimus. *August. ench. cap. 100. Rom. 9. 11, 3. Jam. 1. 21.* ^c 1 John 3. 1. ^d Psal. 45. 7. ^e Gen. 4. 4. ^f Norma justitiæ divinæ est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult. *Ephes. 1. 14. 2 Rom. 2. 5. 2 Thes. 1. 6. & c. 2 Tim. 4. 8. Deut. 7. 9, 10.* ^h Deus principium & finem, media rerum omnium tenens, rectæque linea incedens è vestigio habet *δίκην* divinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermisum est. *Arist. lib. de mundo.* ⁱ Rom. 9. 15, 16. *Ezek. 46. 6.*

mises, called the justice of his grace.

3. *Mercy*, which is Gods meere good will, and ready affection to forgive a penitent sinner, notwithstanding all his sins & ill deserts.

4. *Goodness*, wherby God willingly communiceth his good with his creatures: and because hee communicates it freely, it is termed grace.

5. *Truth*, wherby God willeth constantly those things which he willeth, effecting and performing all things which he hath spoken in his appointed time.

6. *Patience*, wherby God willingly beareth to punish the wicked so long as it may stand with his justice, and untill their sins be ripened.

*Ad pœnam tardus Deus est, ad pœmia velox,
Sed pensare solet vi graviore moram.*

7. *Holiness*, wherby Gods nature is

1. *Psal.* 103. 5. &c. *Tit.* 3. 4. *Semper invenies Deum benigniorem quam te culpabiliorem. Seneca.* 11. *Bern.* Vindictæ gladium misericordie oleo semper acuit. *Niceph.* lib. 17. cap. 3. 1 *Psal.* 145. 7, 9, 16. *Mat.* 16. 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus, uno *אֱלֹהִים*, ipsum bonum. in *Jos.* 13. 14. *Psal.* 149. 6. *Num.* 23. 19. Veritas est harmonia (scilicet) intellectus & verborum cum rebus, tum etiam rerum ipsarum cum ideis in mente divinâ. *Keck.* Veritas Dei in verbis fides Dei dicitur, quod certo fiant quæ ab ipso dicta sunt. Item constantia quia sententiam non mutat. *Polan.* in 2 *Pet.* 3. 9. *Rom.* 2. 4. *Gen.* 3. 16. in 1 *Pet.* 1. 5. 1 *Thes.* 4. 3. *Hebr.* 12. 14. *Mar.* 15. 9. Quanta sanctitas Dei, ad cuius aspectum sancti angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, *Jehovah Zabaoth.* *Isa.* 6. 2, 3.

separated

separated from all profanenesse, and abhorreth all filthinesse : and so being wholly pure in himselfe, delighteth in the inward and outward purity & chastity of his servants, which he infuseth into them. 8. *Anger*,* wherby is meant Gods most certain and just will, in chastening the elect, and in revenging and punishing the reprobate, for the injuries they offer to him and his chosen : and when God will punish with rigour and severity, then it is termed wrath p temporall to the elect, q eternall to the reprobates.

4. The Power of God is that, whereby he r can simply & freely do whatsoever he will, that is agreeable to his nature, and whereby (as he hath made, so) he still ruleth heaven and earth, and all things therein. This almighty power of God is either absolute, by which he can will, and do more than hee willeth or doth, Matth. 3. 9. & 26. 53. Rom. 9. 18. Or actuall, by which God doth indeed

* Psal. 106. 23, 29. 40, 4. Num. 25. 11. Ira Dei non est aliud quam voluntas puniendi. Aug. 15. de civ. Dei, cap. 25. Ans. lib. 9. cap. 8. Car. Deus hom. Furor & ira in Deo non passionem mentis, sed ultionis acerbiter notant. Carth. in Apoc. 19. p 1 Cor. 11. 22. q 1 Thes 1. 10. r Gen. 17. Psal. 115. 3. Mat. 11. 26. Eph. 1. 11. Mat. 8. 2. Deus potest omnia quæ contradictione non implicant. Aqu. 2. quasi. 25. art. 3. 4. Omnipotentia excludit omnes defectus qui sunt impotentiae, seu posse mentiri, mori, peccare, &c.

whatsoever he will, and hindereth whatsoever he will not have done, Psa. 115. 3.

5. Majesty is that, by which God of his owne absolute and free authority reigneth and ruleth as Lord and King over all creatures, visible and invisible: having both the right and proprietie in all things, as ^t from whom, & for whom are all things; as also such a plenitude of power, that he can pardon the offences of all whom hee will have ^u spared, & subdue all his enemies, whom he will have ^x plagued and destroied, without being bound to render to any creature a reason of his doing; but making his owne most holy and just will, his only most perfect and eternall law.

From all these attributes ariseth one, which is Gods soveraigne blessednesse or perfection.

Blessednesse is that y perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever: and is the cause of all the blisse and

f 1 Chro. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.
t 1 Chro. 29. 14. Hinc Deus dicitur *αὐτοκράτωρ*.
u Rom. 9. 15. John 4. 11. x Luk. 19. 27. Psa. 2. 9.
& 110. 1. y Deus est *Schaddai*, sive *αὐτοδύναμις*,
non solum quia ipse nihil desiderat, sed etiam
quia nihil in eo desiderari potest. Creaturas fecit
perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se. Scal. exerc. 146. sect. 2.
Mat. 14. 61. Act. 17. 25. Rom. 11. 35. 36. 1 Tim. 6. 15.
Mat. 25. 34. Jam. 1. 17.

perfection

perfection that every creature enjoyeth in his measure.

There are other attributes figuratively and improperly ascribed unto God in the holy Scriptures; as by an Anthropomorphosis, the members of a man, eyes, eares, nostrils, mouth, hands, feet, &c. or the senses and actions of man; as seeing, hearing, smelling, working, walking, striking, &c. By an Anthropopatheia, the affections and passions of a man; as gladnesse, griefe, joy, sorrow, love, hatred, &c. or by an Analogy, as when he is named a lion, a rock, a tower, a buckler, &c. whose signification every ^z Commentary will expresse.

^z See Master *Wilsens* Dictionary of the Bible, most profitable for this purpose.

Of all these attributes we must hold these generall rules.

NO attribute can sufficiently expresse the essence of God, because it is infinite and ineffable.

1. Whatsoever therefore is spoken of God is not God, but serveth rather to helpe our weake understanding to conceive in our reason, and to utter in our speech the majesty of his divine nature, so farre as hee hath vouchsafed to reveale himselfe unto us in his word.

2. All the ^aattributes of God belong to every of the three persons, as well as to the essence it self, with the limitation of a personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the holy Ghost, is mercy proceeding: and so of the rest.

3. The essentiall attributes of God differ not from his essence. Because they are so in the essence, that they are the very essence it selfe. In ^b God therefore there is nothing which is not either his essence or person.

4. The essentiall attributes of God differ not essentially, nor really one from another (because whatsoever is in God, is one most simple essence, and one admits no division) but only in our reason and understanding, which being not able to know earthly things by one simple act, without the help of many distinct acts, must of necessity have the help of many distinct acts to know the incomprehensible God. Therefore (to speake properly) there are not in God many attributes, but ^c one only, which is nothing else but the divine essence it

^a *Attributa omnia propter ἑσῆς ταυτότητα, singulis divinitatis personis competunt. b In Deo nil est quod non sit ipse Deus. Zanc. c Omnia in divinis sunt unum, ibi non obviat relationis oppositio.*

selfe, by what attribute soever you call it. But in respect of our reason, they are said to be so many different attributes. For our ^d understanding conceives by the name of mercy, a thing differing from that which is called justice. The essentiall attributes of God are not therefore really inseparate.

5. The essentiall attributes of God are not parts or qualities of the divine essence, nor ^e accidents in the essence, nor a subject: but the very ^f whole and entire essence of God. So that every such attribute is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no quantities in God, by which hee may be said to be so much and so much: nor qualities, by which hee may be said to be such and such: but ^g whatsoever God is, he is such and the same by his essence: By his essence he is wise, and therefore wisdom

d *Attributa Dei omnia ita in ipso sunt ut sint ipsum; ita insunt, ut nihil antecedit, nihil subsequatur, sed ex intellectione nostrâ (quæ per quam umbratilis est) alia aliis prius animo comprehendantur. Scal. exerc 365. secti. 6.* e *Quæ de Deo dicuntur $\chi\rho\omicron\upsilon\varsigma\kappa\omega\varsigma$, relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divinâ essentiâ, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia.* f *Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.* g *Essentia divinos identificat sibi omnia quæ sunt in divinis. Biel. sup. 1. sent. d. 1. q. 5.*

it selfe ; by his essence he is good, and therefore goodnesse it selfe ; by his essence he is mercifull, and therefore mercie it selfe ; by his essence he is just, and therefore justice it self. In a word, God is great, without quantity ; good, true, and just without quality ; mercifull without passion ; an act without motion ; every where present without sight ; without time the first and the last, the Lord of all creatures , from whom all receive themselves, and all the good they have ; yet neither ^h needeth nor receiveth he any increase of goodnesse or happinesse from any other.

This is the plain description of God, so far as he hath revealed himselfe to us in his word.

This doctrine (of all other) every true practitioner of piety must competently know, and necessarily beleewe, for foure speciall uses.

1. That we may discern our true and only God from all false gods & idols : for the description of God is properly knowne only to his Church, in whom he hath thus graciously manifested himselfe.

2. To possesse our hearts with a greater awe of his Majesty ; whilest we ad-

^h Exhibet omnia, accipit nihil, ipsum igitur bonum est, Deus ipse semper, *Tris. serm. 2. Plin.*

ⁱ Psal. 147. 19, 20. Jer. 10. 25.

mire him for his simplenesse and infinitenesse,adore him for his unmeasurablenesse, unchangeablenesse, and eternitie; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasure; love him, and his love, mercy, goodnesse, and patience; trust to his word, because of his truth; feare him for his power, justice, and anger; reverence him for his holinesse, and praise him for his blessednesse, and to depend all our life on him, who is the only author of our life, being, and all the good things we have.

3. To stirre us up to imitate the divine Spirit in his holy attributes, and to beare (in some measure) the image of his wisdom, love, goodnesse, justice, mercy, truth, patience, zeale, and anger against sin, that we may be wise, loving, just, mercifull, true, patient, and zealous as our God is.

4. Lastly, that we may in our prayers, and meditations conceive aright of his divine Majesty, and not according to those grosse and blasphemous imaginations, which naturally arise in mens braines; as when they conceive God to be like an old man sitting in a chaire, and the blessed Trinity to be like that tripartite idoll which Papists have painted in their Church windows.

When therefore thou art to pray un-

to God, let thine heart speak unto him, as to that ^k eternall, ^l infinite, ^m almighty, ⁿ holy, ^o wise, ^p just, ^q mercifull ^r Spirit, and most ^s perfect, ^t indivisible essence of three severall persons, Father, Son, and holy Ghost; who being ^u present in all places, ^x ruleth heaven and earth, understandeth y all mens hearts, ^z knoweth all mens miseries, and is only ^z able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an idoll of the true God, and is the only cause why so many doe professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and comming, serve him with feare and reverence: for so farre doth a man feare God, as he knoweth

k Psal.90.2. l 1 Kin.8.27. m Gen.17.1. Job 25.25. n Apoc.4.8. & 15.4. o Rom.11.33. & 16.17. p Exod.34.6,7. Psal.108.4. & 103.11. & 145.8,9. q Dan.32.4. Genes.8.21. Psal.145.17. r John 4.34. s Deut.32.4. t 1 Joh.5.7. Mat. 3.16. & 28.19. 2 Cor.13.14. u 1 Kin.8.17. Psal. 129.2. Jer.23.13. x Dan.4.3. y 1 Kin.8.30. Jer.17.10. z Isa.63.16. a 1 Sam.10.15. Mat. thew 11.28.

him,

him, and then doth a man truly know God, when he joynes practice to speculation: and that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himselfe in his word.

Secondly, when from the true and lively sense of Gods attributes, there is bred in a mans heart a love, awe, & confidence in God: for, saith God himself, *b If I be a Father, where is my honour? if I be a Lord, where is my feare? * O taste and see that the Lord is good,* saith *David*. He that hath not by experience tasted his goodnesse, knowes not how good he is. *c He (saith John) that saith hee knoweth God, and keepeth not his commandments, is a liar, and the truth is not in him.* So farre therefore as wee imitate God in his goodnesse, love, justice, mercy, patience, and other attributes, so far doe we know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, we long to attaine to the perfect and plenary knowledge of his Majesty in the life which is to come.

Lastly, this discovers how few there are who doe truly know God: for no man knoweth God, but hee that loveth him; and how can a man chuse but love him, being the soveraigne good, if hee

b Mai. 1. 6. *** Psal. 34. 9. *c* 1 John 2. 4.

knew him ? seeing the nature of God is to enamour men with the love of his goodnesse : and whosoever loveth any thing more than God, is not worthy of God ; and such is every one who settles the love and rest of his heart upon any thing besides God. If therefore thou dost beleeve that God is Almighty, why dost thou feare devils and enemies, and not confidently trust in God, and crave his help in all thy troubles & dangers ? If thou beleevest that God is infinite, how darest thou provoke him to anger ? If thou beleevest that God is simple, with what heart canst thou dissemble and play the hypocrite ? If thou beleevest that God is the *soveraign good*, why is not thy heart more settled upon him, than on all worldly good ? If thou dost indeed beleeve that God is a just Judge, how darest thou live so securely in sin without repentance ? If thou dost truly beleeve that God is most wise, why dost not thou referre the events of crosses and disgraces unto him, who knoweth how to *d turne all things to the best unto them that love him* ? If thou art perswaded that God is true, why dost thou doubt of his promises ? And if thou beleevest that God is beautie and perfection it self, why dost not

d Rom. 8. 28. e Si te habeam solum sanè ruat arduus aether, Tellus rupta suo dissiliatque loco.

thou

thou make him alone the chiefe end of all thine affections and desires: for if thou lovest beauty, he is most faire: if thou desirest riches, he is most wealthy: if thou seekest wisdom, hee is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite perfection in God: and when in heaven we shall have an immediate communion with God, we shall have them all perfectly in him communicated unto us. Briefly, in all goodnesse he is all in all. ¶ Love that one good God, and thou shalt love him in whom all the good of goodnesse consisteth. Hee that would therefore attaine to the saving knowledge of God, must learne to know him by love: For *God is love*; and *the knowledge of the love of God passeth all knowledge*. For all knowledge, besides to know how to love God, and to serve him only, is nothing upon *Solomons* credit, but *vanitie of vanities, and vexation of spirit*.

Kindle therefore, O my Lady, nay rather, O my Lord *Charity*, the love of thy selfe in my soule, especially see-

f *Creata omnia perfectius sunt in Deo, quam in seipsis. Dionys. de divin. c. 6.* g *Ama unum illud bonum, in quo omne bonum est, & sufficit. Ains. in Pro. c. 25.* h *Eph. 3. 16.* i *Joh. 4. 8.* i *Kemp. de imit. Christ. cap. 1.* k *Eccles. 1. 2, 17.* l *Domina, imò Dominus Caritas. Bern.*

ing it was thy good pleasure, that being reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the communion of thy glory, wherein only consists my sovereign good and happiness for ever.

Thus, by the light of his owne word, we have seen the back parts of *Jehovah Elobim*, the eternall Trinity: whom to worship is true piety: whom to beleeve, is saving faith and verity: and unto whom from all creatures in heaven and earth, be all praise, dominion and glory for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a mans self. And first of the state of his misery and corruption, without renovation by Christ.

m Rom. 5. 5, 10. Joh. 1. 7, 22. 1 Cor. 15. 8.

Meritations of the misery of a man not reconciled to God in Christ.

O Wretched man, where shall I begin to describe thine endless misery, who art condemned as soon as conceived, and adjudged to eternall death, before thou wast born to a temporall life? A beginning indeed I find, but no end of thy miseries. For when *Adam* and *Eve*, being created after Gods owne image, and placed in Paradise, that they and their

their posterity might live in a blessed state of life immortall, having dominion of all earthly creatures, and only restrained from the fruit of one tree, as a signe of their subjection to the almighty Creator : though God forbade them this one small thing, under the penalty of eternall death; yet they beleevved the Devils word before the word of God : making God (as much as in them lay) a lyar. And so being unthankfull for all the benefits which God bestowed on them, they became male-contented with their present state, as if God had dealt enviously or niggardly with them, and beleevved that the Devill would make them partakers of farre more glorious things than ever God had bestowed upon them; and in their pride they fell into high treason against the most High, and disdainig to bee Gods subjects, they affected blasphemously to be gods themselves, equalls unto God. Hence, till they repented (losing Gods image) they became like unto the Devill : and so all their posteritie, as a traiterous brood (whilest they remaine impenitent like thee) are subject in this life to all cursed miseries, and in the life to come, to the everlasting fire prepared for the Devill and his angels.

Lay then aside for a while thy doting
vanities,

vanities, and take a view with mee of thy dolefull miseries ; which duly surveyed, I doubt not but that thou wilt conclude, that it is far better never to have Natures being, then not to be by grace a practitioner of religious piety.

Consider therefore thy misery,

1. In thy life. 2. In thy death. 3. After death.

In thy life,

1. The miseries accompanying thy body.
2. The miseries which deforme thy soule.

In thy death, the miseries which shall oppresse thy body and soule.

After death, the miseries which overwhelm both body and soule together in hell.

And first, let us take a view of those miseries which accompany thy body, according to the foure ages of thy life.

- | | | |
|-------------|-----|-------------|
| 1. Infancy. | } { | 3. Manhood. |
| 2. Youth. | | 4. Old age. |

Meditations of the misery of infancy.

WHat wast thou being an infant, but a brute, having the shape of a man ? Was not thy body conceived in the heat of lust, the secret of shame, and staine of originall sin ? And thus wast thou cast naked upon the earth, all imbrewed

brewed in the bloud of filthinesse (filthy indeed, when the Son of God, who disdained not to take on him mans nature, and the infirmities thereof : yet thought it unbecoming his Holinesse to be conceived after the sinfull manner of mans conception) so that thy mother was ashamed to let thee know the manner thereof: what cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy selfe the entrance into a troublesome life? The greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldst) in weeping teares.

*2. Meditations of the miseries
of Youth.*

WHat is Youth, but an untamed beast : all whose actions are rash and rude, not capable of good counsell when it is given; and Ape-like, delighting in nothing but in toyes and babies: Therefore thou no sooner beganest to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of parents and masters: as if thou hadst been borne to live under the discipline of others, rather than at the disposition of thine owne will. No tired horse was ever more willing to be rid of his burthen, than

than thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

WHat is mans state, but a sea, wherein (as waves) one trouble ariseth in the necke of another: the latter worse than the former. No sooner didst thou enter into the affaires of this world, but thou wast inwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allures thee to pleasures, and the Devill tempts thee to all kind of sins; feares of enemies affright thee, suits in law do vex thee, wrongs of ill neighbours doe oppresse thee, cares for wife and children doe consume thee, and disquietnesse twixt open foes and false friends doth in a manner confound thee: Sin stings thee within, Sathan layes snares before thee, conscience of sins past doggeth behind thee. Now adversity on thy left hand frets thee, anon prosperitie on thy right hand flatters thee: over thy head Gods vengeance due to thy sin is ready to fall upon thee: and under thy feet hell mouth is ready to swallow thee up. And in this miserable estate, whither wilt thou goe for rest and comfort? the house is full of cares, the field full of toyle,

toile, the cōuntry of rudenesse, the citie of factions, the court of envie, the Church of sects, the sea of pirats, the land of robbers. Or in what state wilt thou live, seeing wealth is envied, and povertie contemned; wit is distracted, and simplicity is derided; superstition is mocked, and religion is suspected; vice is advanced, and vertue is disgraced? Oh with what a body of sinne art thou compassed about in a world of wickednesse? what are thine eyes, but windowes to behold vanities? what are thine eares, but flood-gates to let in the streames of iniquity? what are thy senses, but matches to give fire to thy lusts? what is thine heart, but the anvill whereon Sathan hath forged the ugly shape of all lewd affections? Art thou nobly descended? thou must put thy selfe in perill of forraigne wars, to get the reputation of earthly honours, oft-times hazzard thy life in a desperate combate, to avoid the aspersiō of a coward. Art thou borne in a meane estate? Lord! what pains and drudgery must thou endure at home and abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath gotten something, how little certainty is there in that which is gotten? seeing thou seest by
daily

daily experience that he who was rich yesterday, is to day a beggar: he that yesterday was in health, to day is sicke: he that yesterday was merry and laughed, hath cause to day to mourn and weep: he that yesterday was in favour, to day is in disgrace: and hee who yesterday was alive, to day is dead; and thou knowest not how soone, nor in what manner thou shalt die thy selfe. And who can enumerate the losses, crosses, griefes, disgraces, sicknesses and calamities which are incident to sinfull man? To speake nothing of the death of friends and children, which oft-times seemes to be unto us farre more bitter than present death it selfe.

*Meditations of the misery of
old age.*

WHat is old age, but the receptacle of all maladies? for if thy lot be to draw thy daies to a long date, in comes old bald-headed age, stouping under dotage, with his wrinkled face, rotten teeth, and stinking breath: teasty with choler, withered with drinesse, dimmed with blindnesse, absurded with deafnesse, overwhelmed with sickness, and bowed together with weakness, having no use of any sense but of the sense of paine, which so racketh every member of his body, that it never easeth him

him of griefe, till it hath thrown him downe to his grave.

Thus farre of the miseries which accompany the body. Now of the miseries which accompany the soule chiefly in this life.

Meditations of the misery of the soule in this life.

THe misery of thy soule will more evidently appeare, if thou wilt but consider,

1. The felicity she hath lost.
2. The misery which she hath pulled upon her selfe by sin.

1. The felicity lost, was first the fruition of the image of God, whereby the soule was like unto God in a knowledge, enabling her perfectly to understand the revealed will of God. Secondly, true holinesse, by which she was free from all profane error. Thirdly, righteousness, whereby she was able to encline all her naturall powers, and to frame uprightly all our actions proceeding from those powers. With the losse of this divine image, she lost the love of God, and the blessed communion which shee had with his Majestie, wherein consisteth her life and happiness. If the losse of earthly riches vex thee so much, how should not the losse

of this divine treasure perplexe thee much more :

2. The misery which she pulled upon her selfe, consists in two things :

1. Sinfulnesse.

2. Cursednesse.

1. Sinfulnesse is an universall corruption both of her nature and actions : for her^b nature is infected with a proneness to every sin continually, the^c mind is stuffed with vanity, the^d understanding is darkned with ignorance, the will affecteth nothing but vile and vaine things : All her^e actions are evill ; yea, this deformity is so violent, that oftentimes in the regenerate soule, the appetite will not obey the government of reason, and the will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the appetite and will in the reprobate soule, which still remaines in her naturall corruption : Hence it is, that thy wretched soule is so deformed with sin, defiled with lust, polluted with filthinesse, outraged with passions, over-carried with affections, pining with envie, over-charged with gluttony, surquedred with drunkenness, boiling with revenge, transported with rage, and the glorious image of God transformed to the ugly

b Ephes. 2. 3. Gen. 6. 5. c Rom. 12. 1. Eph. 4. 17.

d 1 Cor. 2. 14. e Rom. 2. 12. & 7. 18.

shape of the ^f Devill, so farre as it once
repented the Lord that ever he made
man.

From the former flowes the other
part of the soules misery, called ^h cursed-
nesse, whereof there are two degrees :

§1. In part.

§2. In fulnesse thereof.

1. Cursednesse in part, is that which is
inflicted upon the soule in life & death,
and is common to her with the body.

The cursednesse of the soule in life, is
the wrath of God, which lieth upon
such a creature, so far as that all things,
not only calamities, but also very ⁱ bles-
sings and ^k graces turne to ruine. ^l Ter-
rour of conscience drives him from God
and his service, that he dares not come
to his presence and ordinances; but is
^m given up to the ⁿ slavery of Satan, and
to his owne lusts and vile affections.

This is the cursednesse of the soule
in life: now follows the cursednesse
of the soule and body in death

^f John 8.14. ^g Gen. 6.6. ^h Deut. 27.26. Gal.
3.10. Psal. 119.21. ⁱ Rom. 2. 2, 3. Jer. 28.13.
^k Isa. 28.13. ^l Gen. 38.20. & 4.14. ^m 1 Cor. 2.25.
ⁿ Rom. 1.21, 24, 26. Ephes. 2.2. Col. 1.13.

*Meditations of the misery of the body
and soule in death.*

After that the aged man hath con-
flicted with long sicknesse, and ha-
ving

ving endured the brunt of paine, should now expect some ease, in comes Death, (Natures slaughter-man, Gods curse, and Hells purveyour) and lookes the old man, grim and blacke in the face, and neither pitying his age, nor regarding his long endured dolours, will not bee hired to forbear either for silver or gold : nay, he will not take to spare his life *skin for skin*, and all that the old man hath ; but batters all the principall parts of his body , and arrests him to appeare before the terrible Judge. And, as thinking that the old man will not dispatch to goe with him fast enough, Lord , how many darts of calamities doth he shoot through him, stiches, aches, cramps, fevers, obstructions, rheums, flegmes, collick, stone, wind : &c.

O what a ghastly sight it is to see him then in his bed, when death hath given him his mortall wound : what a cold sweat over-runs all his body : what a trembling possesseth all his members : the head shooteth, the face waxeth pale, the nose blacke, the nether jaw-bone hangeth down, the eye-strings break, the tongue faltreth, the breath shortneth , and smelleth earthly ; the throat ratleth , and at every gasp the heart-strings are ready to break asunder.

Now the miserable soule sensibly perceiveth her earthly body to begin to die :

die: for as towards the dissolution of the universall frame of the great world, the Sun shal be turned into darknes, the Moon into bloud, and the Starres shall fall from heaven, the aire shall be full of stormes, and flashing meteors, the earth shall tremble, and the sea shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of man (which is the little world) his eyes, which are as the Sunne and Moon, lose their light, and see nothing but bloud-guiltinesse of sin; the rest of the senses, as lesser Stars, doe one after another faile and fall: his mind, reason, and memory, as heavenly powers of his soule, are shaken with tearfull stormes of despaire, and fierce flashings of hell fire; his earthly body begins to shake & tremble, and the humours, like an over-flowing sea, roare and rattle in his throat, still expecting the wofull ends of these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great Assises of Gods judgment, behold a quarter-sessions, and goale-delivery is held within himselfe, where reason sits as Judge, the Devill puts in a bill of inditement as large as that book of * Zachary, wherein is alledged all the evill deeds that ever thou

* Zach. 5. 2. Ezek. 2. 20.

hast committed, and all the good deeds that ever thou hast omitted, and all the curses and judgements that are due to every sin. Thine own conscience shall accuse thee, & thy memory shall give bitter evidence, & death stands at the bar, ready as a cruell executioner, to dispatch thee. If thou shalt thus condemn thy selfe, how shalt thou escape the just condemnation of God, who knowes all thy misdeeds better than thy selfe? Fain wouldst thou put out of thy mind the remembrance of thy wicked deeds that trouble thee; but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We are thy workes, and we will follow thee.* And whilest thy soule is thus within out of peace and order, thy children, wife, and friends trouble thee as fast to have thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like flesh-flies helping to make thy sorrows more sorrowfull. Now the Devils, who are come from hell to fetch away thy soule, begin to appeare to her, and wait as soone as she comes forth, to take her and carry her away. Stay shee would within, but that shee feels the body begin by degrees to die, and ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those hell-hounds which

which wait for her comming. Oh, she that spent so many daies and nights in vain and idle pastimes, would now give the whole world, if she had it, for one houres delay, that she might have space to repent and reconcile her selfe unto God. But it cannot be, because her body, which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercises of repentance: and repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: and that but only torments remaine, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity she lookes every where for help, and she finds her selfe every way helpless. Thus in her greatest misery (desirous to heare the least word of comfort) she directs this or the like speech unto her eies: O eies, who in times past were so quick-sighted, can ye spy no comfort, nor any way how I might escape this dreadfull danger? But the eye-strings are broken, they cannot see the candle that burneth before him, nor discern whether it be day or night.

The soule (finding no comfort in the eies) speaks to the eares: O eares, who

were wont to recreate your selves with hearing new pleasant discourses, and musickes sweetest harmony, can you heare any newes or tidings of the least comfort for me: the eares are either so deafe, that they cannot heare at all, or the sense of hearing is grown so weake, that it cannot endure to heare his dearest friends to speake. And why should these eares heare any tidings of joy in death, who could never abide to heare the glad tidings of the Gospel in his life: the eare can minister no comfort.

Then shee intimates her grieve unto the tongue: Oh tongue, who wast wont to bragge it out with the bravest, where are now thy bigge and daring words? now (in my greatest need) canst thou speake nothing in my defence? Canst thou neither daunt these enemies with threatning words, nor entreat them with faire speeches? Alas, the tongue two daies ago lay speechlesse, it cannot in his greatest extremity either call for a little drink, or desire a friend to take away with his finger the flegme that is ready to choake him.

Finding here no hope of help, shee speakes unto the feet: Where are ye, O feet, which sometime were so nimble in running? can you carry mee now where out of this dangerous place? The feet are stone-dead already: if they

be not stirred, they cannot stirre.

Then she directs her speech unto the hands : O hands, who have been so often approved for manhood, in peace and warre, and wherewith I have so often defended my selfe, and offended my foes ; never had I more need than now. Death looks me grim in the face, and kills mee ; hellish fiends wait about my bed to devoure me: help now, or I perish for ever. Alas, the hands are so weak, & do so tremble, that they cannot reach unto the mouth a spoonfull of supping to relieve languishing nature.

The wretched soule seeing her selfe thus desolate, and altogether destitute of friends, help, and comfort, and knowing that within an houre she must be in everlasting paines, retires her selfe to the heart (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this dolefull lamentation with her selfe.

O miserable * caitiffe that I am! how do the sorrows of death compass me ? How do the foulds of Belial make me affraid ? How have, indeed, the snares both of the first & second death overtaken mee at once ? O how suddenly hath death stolne upon me with insensible degrees ? Like the Sun, which the

* The dolefull lamentation of the reprobate soule at the point of death. e 2 Sam. 22. 5, 6.

eye perceives not to move, though it be most swift of motion. How doth death wreak on me his spite, without pity ? The God of mercy hath utterly forsaken me : and the Devill, who knows no mercy, waits for to take me. How often have I been warned of this dolefull day by the faithfull Preachers of Gods Word, and I made but a jest thereat ? What profit have I now of all my pride, fine house, and brave apparrell ? What is become of the sweet relish of all my delicious fare ? All the worldly goods which I so carefully gathered, would I now give for a good conscience, which I so carelessly neglected. And what joy remaines now of all my former fleshly pleasures, wherein I placed my chiefe delight ? Those foolish pleasures were but deceitfull dreames, and now they are past like vanishing shadows : but to think of those eternall paines, which I must endure for those short pleasures, pains me as hell, before I enter into hell. Yet justly I confesse, as I have deserved, I am served, that being made after Gods image, a reasonable soule, able to judge mine owne estate, and having mercy so often offered, and I intreated to receive it, I neglected Gods grace, and preferred the pleasures of sinne, before the religious care of pleasing God : lewdly spending my

my short time, without considering what accounts I shall make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present paines. My joyes were but momentany, and gone before I could scarce enjoy them: my miseries are eternall, and never shall know end. O that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sinnes, in fasting, watching, praying, and in preparing my soule, that I might have now departed in the assured hope of everlasting salvation! O that I were now to begin my life againe! how would I contemn the world, & the vanities thereof! how religiously and purely would I lead my life! how would I frequent the Church, and sanctifie the Lords day! If Satan should offer me all the treasures, pleasures, and promotions of this world, hee should never entice mee to forget these terrours of this last dreadfulle houre. But, O corrupt carkasse, and stinking carrion! How hath the Devill deluded us! and how have we served and deceived each other, and pulled swift damnation upon us both! Now is my case more miserable than the

beast that perisheth in a ditch : for I must goe to answer before the judgement seat of the righteous Judge of heaven and earth ; where I shall have none to speak for me : and these wicked fiends , who are privie to all my evill deeds , will accuse me , and I cannot excuse my selfe . Mine owne heart already condemnes me , I must needs therefore be damned before his judgement seat , and from thence be carried by these infernall fiends into that horrible prison of endlesse torments , and utter darknes ; where I shall never more see light , that first most excellent thing that God made . I who gloried heretofore in being a libertine , am now inclosed in the very clawes of Satan , as the trembling Partridges within the griping talons of the ravenous Falcon . Where shall I lodge to night ? and who shall be my companions ? O horreur to thinke ! Oh griefe to consider ! Oh ** cursed be the day wherein I was borne , and let not the day wherein my mother bare me be blessed . Cursed be the man that shewed my father , saying , A childe is borne unto thee , and comforted him . Cursed be that man , because he slew me not . Oh that my mother might have bin my grave , or her womb a perpetuall conception ! How is it that I came forth of the wombe to endure these*

** Job 3.*

hellish

hellish sorrows! and that my daies should thus end with eternall shame! Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter & dolefull: but our meeting againe, to receive at that dreadfull day, the fulnesse of our deserved vengeance, will be farre more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? my last houre is come: I heare the heart-strings break: this filthy house of clay falls on mine head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? Thou filthy carkasse, O filthy carkass, with fare-ill fare-well, I leave thee: And so all-trembling, she commeth forth, and forthwith is seized upon by infernall fiends, who carry her with a violence *torrenti simili*, to the bottomlesse lake that burneth with fire and brimstone: where she is kept as a prisoner in torments, till the generall * judgement of the great day.

The loathsome carkasse is afterwards laid in the grave. In which action for the most part the dead bury the dead: that is, they who are dead in sin, bury them who are dead for sin. And thus the godlesse and unregenerated world-

* Apoc. 21.8. Jude ver. 6. 1 Pet. 3.19.

ling, who made earth his Paradise, his belly his god, his lust his law : as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God, in his adversity God refuseth to save him : and the Devill, whom he long served, now at length paves him his wages. Detestable was his life, damnable his death: the Devill bath his soule, the grave bath his carkasse : in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable caitiffe, rotting with his mouth full of earth, his belly full of wormes, and his carkasse full of stench, expecting a fearfull resurrection, when it shall be re-united with the soule, that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soule and body in death, which is but cursednesse in part ; now followes the fulness of cursednesse, which is the misery of the soule and body after death.

Meditations of the misery of a man after death, which is the fulnesse of cursednesse.

THe fulnesse of cursednesse (when it falls upon a creature not able to beare the brunt thereof) presseth him downe to the bottomlesse deep of the endlesse

endlesse ^bwrath of Almighty God, which is called the damnation of hell. This fulnesse of curseinesse is either particular or generall.

Particular is that which in a lesse measure of fulnesse lighteth upon the ^dsoule immediatly as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organe of fleshly eyes, she seeth after a spirituall manner, like *Stephen*, who saw the glory of God, and *Iesus standing at his right hand*: or as a man, who being blind borne, and miraculously restored to his sight, should see the Sun, which he never saw before. And there, by the testimony of her owne conscience, Christ the righteous Judge, who knoweth all things, maketh her by his *omni-present* power to understand the doome and judgement that is due unto her sins, & what must be her eternall state. And in this manner standing in the sight of heaven, not fit for her uncleannesse to come into heaven; she is said to stand before the Throne of God. And so forthwith

^b 1 Thes. 1. 10. ^c Mat. 23. 33. ^d Luk. 16. 12, 13. ^e 1 Pet. 3. 19. Jude ver. 6, 7. ^f Acts 7. 5. ^g Postquam anima de corpore est egressa, subito iudicium Christi de salute cognoscit. *August. lib. 1. de anim. & ejus orig. cap. 4. Hieron. Ep. ad Pamm.*

she is g carried by the evill angels, who came to fetch her with violence into hell, where she is kept as in a prison, in everlasting paines and chaines under darknesse unto the judgement of the great day: but not in that extremity of torments, which she shall finally receive at the last day.

The generall fulnesse of cursednesse is in a h greater measure of fulnesse, which shall be inflicted upon both thy i soule and body, when by the mighty power of Christ (the supreme Judge of heaven and earth) the one shall bee brought out of k hell, and the other out of the grave as prisoners, to receive their dreadfull doome, according to their evill deeds. How shall the reprobate, by the roaring of the sea, the quaking of the earth, the l trembling of the powers of heaven, and terrours of heavenly signes, be driven at the worlds end, to their wits end! Oh! what a wo- full salutation will there be betwixt the damned soule and body, at their reuniting at that terrible day!

g Anima damnata continuò invaditur à Dæ-
monibus, qui crudelissimè eam rapientes, ad in-
fernum deducunt. *Cyrl. Alex. in orat. de exit. animæ.*
Matth. 5. 34. & 23. 31. Luke 12. 30. & 16. 12. i Pet.
3. 19. Jude ver. 7. Luke 16. 14. & 1. 31. h 2 Pet.
4. 9. Jude ver. 6. Apoc. 11. 8. i Dan. 12. 1. John
5. 18, 19. k Apoc. 20. 23. l Matth. 24. 29. Luke
21. 24, 25.

O *finke

O * sink of sin! O lump of filthiness!
 (will the soule say unto her body) how
 am I compelled to re-enter into thee?
 not as into an habitation to rest, but as
 a prison, to bee tormented together.
 How doest thou appeare in my sight
 like *Jephtha's* daughter, to my greater
 torment? Would God thou hadst per-
 petually rotted in the grave, that I
 might never have seen thee againe.
 How shall we be confounded together,
 to heare before God, Angels and men
 laid open all those secret sins which we
 committed together? Have I lost hea-
 ven for the love of such a stinking car-
 rion? Art thou the flesh, for whose
 pleasures I have yeelded to commit so
 many fornications? O filthy belly!
 how became I such a soole, as to make
 thee my god? How mad was I for mo-
 mentany joves to incurre these tor-
 ments of eternall pains? *Ye rockes and
 mountaines, why skip ye so like rams?*
Psal. 114. 4. and will not fall upon mee,
 to hide mee from the face of him that
 comes to sit on yonder throne? *For the
 great day of his wrath is come, and who
 shall be able to stand?* *Rev. 6. 16, 17.* *Why
 tremblest thou thus, O earth, at the pre-
 sence of the Lord, and wilt not open thy
 mouth, and swallow me up, as thou*

* The damned soules Apostrophe to her body, at
 their second meeting.

didst *Korah*, that I be seen no more ?

O damned furies! I would ye might without delay teare me in pieces, on condition that you would teare me unto nothing. But whilest thou art thus in vaine bewailing thy misery, the Angels hale thee violently away from the brink of thy grave, to some place neere the Tribunall seat of Christ, where being as a m cursed goat, separated to stand beneath on earth, as on the left hand of the Judge, Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy lawes.

Within thee thine owne conscience (more than a thousand witnesses) shall accuse thee : the Devils, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee : and on the other side shall stand the holy Saints and Angels, approving Christs justice, and detesting so filthy a creature. Behind thee an hideous noise of innumerable fellow-damned reprobates tarrying for thy company. Before thee all the world ⁿ burning in flaming fire. Above thee an irefull Judge of deserved vengeance, ready to

m Mat. 13. 41. Mat. 25. 31. n *Ansel. 11. medit. 11.*

pronounce

pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee. In this wofull estate, to hide thy selfe will be impossible (for on that condition thou wouldst wish that the greatest rocke might fall upon thee :) to appeare will be intolerable, and yet thou must stand forth, to receive with other reprobates this thy sentence : *Depart from me ye cursed into everlasting fire, prepared for the Devill and his angels.*

Depart from me] There is a * separation from all joy and happinesse.

Ye cursed] There is a black and direfull excommunication.

Into fire] There is the cruelty of paine.

Everlasting] There is the perpetuity of punishment.

Prepared for the Devill and his angels] Here are thy infernall tormenting, and tormented companions.

O terrible sentence ! from which the condemned cannot escape : which being pronounced, cannot possibly be withstood ; against which a man cannot except, and from which a man can no where appeale. So that to the damned nothing remaines but hellish torments,

o Apoc. 6. 16, 17. * Bonavent. Post. Dom. 3. post Pent. Scrm. 2.

which know neither ease of paine, nor end of time. From this judgement seat thou must be thrust by * Angels (together with all the damned Devils and reprobates) into the bottomlesse lake of utter darknesse, that perpetually burnes with fire and brimstone. Whereunto as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the crie of the company of *Kore*, *Dathan*, and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seem unto thee a hell, before thou goest into hell, but to heare it.

Into which bottomlesse lake, after that thou art once plunged, thou shalt ever be falling downe, and never meet a bottome: and in it thou shalt ever lament, and none shall pity thee: thou shalt alwaies weep for paine of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to thinke, that thy miseries are past remedie: thou shalt weep to thinke, that to repent is to no purpose: thou shalt weep to think, how for the shadow of short pleasures, thou hast incurred these sorrowes of eternall paines: thou shalt weep to see, how that weeping it selfe can nothing prevaile; yea, in weeping, thou shalt weep more teares, than there

* Apoc. 21.8.

is water in the sea ; for the water of the sea is finite , but the weeping of a reprobate shall be infinite.

There thy lascivious eies shall be afflicted with sights of ghastly spirits : thy curious eares shall be affrighted with hideous noise of howling Devils, and the gnashing teeth of damned reprobates : thy dainty nose shall be cloyed with noisome stench of sulphur : thy delicate taste shall be pained with intolerable hunger : thy drunken throat shall be parched with unquenchable thirst : thy mind shall be tormented to thinke, how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost heavens joyes, and incurredst hellish paines, which last beyond eternitie. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sinnes, and the Kingdom of Heaven freely unto thee, if thou wouldest but beleeve and repent : and how easily thou mightest have obtained mercy in those daies ; how neere thou wast many times to have repented, and yet didst suffer the Devill and the World to keep thee still in impenitency ; and how the day of mercy is now past, and will never dawne againe.

How

How shall thy understanding be racked to consider, how for momentany riches thou hast lost eternall treasure, and changed heavens felicity for hells misery ! where every part of thy body without intermission of paine shall be continually tormented alike.

In these hellish torments thou shalt be for ever deprived of the beatificall sight of God, wherein consists the soveraigne good and life of the soule. Thou shalt never see light, nor the least sight of joy, but lye in a perpetuall prison of utter darknesse, where shall be no order, but horror : no voice, but of blasphemers and howlers . no noise, but of torturers and tortured : no societv, but of the Devill and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee : where shall be punishment without pity : misery without mercy : sorrow without succour : crying without comfort : mischief without measure : torment without ease : *where the * worme dieth not, and the fire is not quenched* : where the wrath of God shall seize on thy soule and bodie, as the flame of fire doth on the lump of pitch or brimstone. In which flame thou shalt ever be burning, and never consumed : ever dying, and never

* Mark 9.44.

dead :

dead : ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy paines. So that after thou hast endured them so many thousand yeeres as there are grasse on the earth, or sands on the sea-shore, thou art no neerer to have an end of thy torments, than thou wast the first day that thou wast cast into them; yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand yeers, thy damned soule could but conceive a hope, that those her torments should have an end, this would be some comfort, to think that at length an end will come. But as oft as the mind thinketh of this word **NEVER**, it is another hell in the midst of hell.

This thought shall force the damned to cry, *ὦ αἰ, ὦ αἰ*, as much as if they should say, *ὦ αἰ, ὦ αἰ*, O Lord, *not ever, not ever* torment us thus. But their consciences shall answer them as an *Eccho, αἰ, αἰ, ever, ever*. Hence shall arise this dolefull *ὦ αἰ*, woe and alas for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse and misery, which every damned reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicity in heaven for evermore.

Thus

The practice of piety.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by grace in Christ.

Now followes the knowledge of mans selfe, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see how happy a godly man is in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a three-fold respect: First, in his life: secondly, in his death: thirdly, after death.

1. His blessednesse during this life, is but in part, and that consists in seven things.

1. Because hee is conceived of the ^a Spirit, in the wombe of his ^b mother the Church: and is ^c born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his ^d Father: So that the ^e Image of God his Father is renewed in him every day more and more.

^a Joh.3.5. ^b Gal.4.26. ^c Joh.1.13. ^d Gal.4.6,7. ^e 2 Cor.9.8. ^e Eph.4.23,24.Col.3.10.

2. He hath for the merits of Christs sufferings, all his finnes originall and aſtuall, with the guilt and puniſhment belonging to them, ⁱ freely and fully forgiven unto him; and all the ^g righteouſneſſe of Chriſt as freely and fully imputed unto him: and ſo God is ^h reconciled unto him, and ⁱ approveth him as righteous in his ſight and account.

3. He is freed from Satans ^k bondage, and is made a ^l brother of Chriſt, a fellow mheire of his heavenly Kingdome: and a ſpirituall ⁿ King and Prieſt, to offer up ^o ſpirituall ſacrifices to God by Jeſus Chriſt.

4. God ſpareth him as a man ſpareth his owne ſon that ſerveth him: And this ſparing conſiſts,

- 1 Not taking notice of every fault, but bearing with his infirmities, Exo 1.34.6,7. A loving father will not caſt his childe out of doores in his ſickneſſe.
 - 2 Not making his puniſhment when he is chaſtened, as great as his deſerts, Pſal. 103.10.
 - 3 Chaſtening him moderately,
- In ^l when hee ſeeth that hee will

f Rom. 4.8,25. & 8.1,2. i Pet. 2.24. g Rom. 4.5,19. h 2 Cor. 5.19. i Rom. 8.33,34. k Act. 15.18. Ephes. 2.2. l John 20.17. Rom. 8.16. m Rom. 8.17. n Rev. 1.5. o 1 Pet. 2.5. Mal. 3.17. not

not by any other meanes bee reclaimed, 2 Sam. 7. 14, 15. 1 Corinth. 11. 2.

4 Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingnesse of his mind before the worthinesse of his worke, 2 Cor. 8. 12.

5 Turning the curses which he deserved, to crosses and fatherly corrections; yea, all things, all calamities of this life, & death it selfe, yea, his very sins unto his good.

5. God gives him his holy Spirit, which

1. * Sanctifieth him by degrees throughout: & so that hee doth more and more die to sin, and live to righteousness.

2. Assures him of his adoption, and that he is by grace the child of God.

3. Encourageth him to come with boldnesse and confidence into the presence of God.

p Rom. 8. 28. q Psal. 80. 31, 33. Psal. 97. 11. Heb. 12. 10. 2 Cor. 12. 7. r 1 Cor. 3. 23. & 15. 54, 55. Heb. 2. 14, 15. s Luke 22. 31, 32. Psal. 51. 13, 14. Rom. 5. 20, 21. * 1 Thes. 5. 23. t Rom. 8. 10. u Rom. 8. 16. x Heb. 4. 15. Eph. 3. 12. Gal. 4. 16. Rom. 8. 15, 16. Zach. 12. 12.

4. Moveth

4. Moveth him without feare, to say unto him, *Abba, Father.*

5. Poureth into his heart the gift of sanctified praier.

6. Perswadeth him, that both he and his praier are accepted and heard of God, for Christ his Mediatours sake.

7. Fills him with

{	1. Peace of conscience.
	2. Joy in the holy Ghost:
	in comparison whereof all earthly joyes seeme vile and vaine unto him.

6. He hath a recovery of his ^asoveraignty over the creatures, which hee lost by *Adams* fall: and from thence free ^bliberty of using all things which God hath not ^crestrained, so that hee may use them with good ^dconscience. For to all things in heaven and earth he hath a sure ^etitle in this life: and hee shall have the plenary and peaceable ^fpossession of them in the life to come. Hence it is, that all reprobates are but usurpers of all that they possesse, and have no ^gplace of their owne but hell.

7. He hath the assurance of Gods fatherly care and protection, day and

^a Psa'. 8. 5. & c. Heb. 2. 7, 8. ^b 1 Cor. 9. 1. Rom. 4. 14. 1 Tim. 4. 2. & c. ^c 1 Cor. 10. 19, 21. ^d 1 Cor. 10. 21, 23. Heb. 2. 7. ^e 1 Corinth. 3. 23. ^f Mat. 25. 34. 1 Pet. 1. 4. & c. ^g Act. 1. 25.

night over him. Which care consisteth in three things :

1. In providing all things necessary for his soule and bo^{dy}, concerning this a life, and that which is to come: so that he shall be sure ever, either to have enough, or patience to be content with that he hath.
2. In that God gives his holy Angels, as ministers, a charge to attend upon him alwaies for his good : yea, in danger to ^bpitch their tents about him for his safety, where ever he be. Yea, Gods protection shall defend him as a ^ccloud by day, and as a pillar of fire by night : and his providence shall ^{*}hedge him from the power of the Devill.
3. In that the ^deyes of the Lord are upon him, and his cares continually open, to see his state, and to hear his complaint ; and in his good time to ^edeliver him out of all his troubles.

Thus farre of the blessed estate of the godly and regenerated man in this life. Now of his blessed estate in death.

a Mat. 6. 31. 2 Cor. 12. 14. Psal. 23. & 34. 9, 10.

b Heb. 1. 14. Psal. 34. 7. & 91. 11. c Isa. 4. 5.

* Job 1. 10. d Psal. 34. 15. Gen. 7. 1. e Psal. 33. 19.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends death as his messenger, for the regenerated man, he meets him halfe the way to heaven; for his ^a conversation & ^b affection is there before him. Death is neither strange nor fearfull unto him. Not strange, because hee died daily: not fearfull, because whilest he lived, *he was dead, and his life was hid with Christ in God.* To die unto him therefore is nothing else in effect, but to rest from his labour in this world, to go home to his Fathers house, unto the ^c Citie of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the generall assembly and Church of the first-born, to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediatour of the New Testament. While his body is sick, his mind is sound: for God ^d maketh all his bed in his sicknesse, and strengtheneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like ^e Jacob, Moses, and Josua) to his children and friends, godly exhortati-

a Phil. 3. 20. b Col. 3. 2. c 1 Cor. 15. 31. d Col. 3. 3. e Apoc. 14. f 2 Chro. 5. 6. g John 14. 1. h Heb. 12. 22. &c. i Psal. 41. 3. k Gen. 49.

ons and counsels, to serve the true God, to worship him truly all the daies of their life. His blessed soule breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decaves, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultreth, the sighes of his heart speake lowder unto God: when the sight of the eies faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soule seareth not, but is bold to goe out of the body, and to dwell with her Lord. Hee sigheth out with m Paul, *Cupio dissolvi, I desire to be dissolved, and to be with Christ.* And with n David, *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soule thirsteth for God, for the living God: when shall I come and appeare before God?* He prayeth with the Saints, *O How long, O Lord, which art holy and true? Come, Lord Iesus, come quickly.* And when the appointed time of his dissolution is come, knowing that he goeth to his Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lambe: he sings with blessed old Si-

2 Cor. 5. 8. m Phil. 4. 23. n Psa. 42. 1. o Rev. 16. 10. p Rev. 22. 20. q Job 14. 5. r Psa. 31. 5.
meon.

meon, his * *Nunc dimittis*, Lord, now let-
test thou thy servant depart in peace, &c.
and surrenders up his soule, as it were
with his owne hands, into the hands of
his heavenly Father, saying with *David*,
† *Into thy hands, O Father, I commend*
my soule; for thou hast redeemed mee, O
Lord, thou God of truth. And saying with
Steven, ‡ *Lord Jesus receive my spirit*.
He no sooner yeelds up his sacred ghost,
but immediately the holy Angels, who
attended upon him from his birth unto
his death, carry & accompany his soul
into heaven, as they did the soul of *La-*
zarus into *Abrahams bosome*, y which
is the Kingdome of heaven, whither on-
ly good Angels, and good workes doe
accompany the soule: the one to deli-
ver their charge, the other to receive
their reward.

The body in convenient time, as the
sanctified temple of the Holy Ghost,
the members of Christ nourished by
his body, the price of the blood of the
Son of God, is by his fellow-brethren
reverently laid to sleep in his grave, as

* Luke 2.29. Psal. 37.37. 112.57.2. f Psal. 31.5.
t Act. 7.59. u Mar. 18.10. Act. 12.15. & 27.23.
x Luk. 16.22. y Mat. 8.11. Luk. 13.28. Act. 15.
10,11. Eph. 1.10. Heb. 11.9,10,16. & 12.22,23. Luk.
19.9. & 9.31. z Psal. 91.11. Heb. 1.14. a Apoc.
14.13. & 22.12. b 1 Cor. 6.19. c 1 Cor. 6.15.
Mat. 26.26. d 1 Cor. 6.20. 1 Pet. 1.19. e 1 Thes.
4.14. Act. 7.6. & 8.2.

in the bed of Christ, in an assured hope to *f awake in the resurrection of the just* at the last day to be partaker with the soule of life and glory everlasting. And in this respect not only the soules, but the very bodies of the faithfull also are termed blessed.

Thus farre of the blessednesse of the soule and body of the regenerated man in death. Now let us see the blessednesse of his soule and body after death.

f Dan. 12. 2. John 5. 28, 29. Luke 14. 14. 1 Thes. 4. 16, 17. Apoc. 14. 15.

3. *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees :

1. From the day of death to the resurrection.

2. From the resurrection to the pronouncing of the sentence.

3. After the sentence, which lasts eternally.

As soon as ever the regenerated man hath yeelded up his soule unto Christ, the holy Angels take her into their custody, and immediately a carry her into heaven : and there present her ^b before Christ, where she is crowned with a ^c crown of righteousness and glory: not which she hath deserved by her good

a Luke 16. 22. b Heb. 1. 14. & 12. 24. c 2 Tim. 4. 8. Apoc. 2. 10. 1 Pet. 5. 1.

workes.

workes, but which God hath promised of his free goodnesse to all those, who of love have in this life unfainedly served him, and sought his glory.

Oh, what a joy will it be to thy soul, which was wont to see but misery and sinners, now to behold the face of the God of glory & yea, to see Christ welcoming thee, as soon as thou art presented before him by the Holy Angels, with an *Exe bone serve!* Well done, and welcome good and faithfull servant, &c. enter into thy Masters joy. And what joy will this be, to behold thousand thousands of * Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professours: and all the soules of thy friends, parents, husbands, wives, children, and the rest of Gods Saints, who departed before thee in the true faith of Christ, standing before Gods Throne in blisse and glory! If the Queen of Sheba, beholding the glory & attendance given to *Solomon*, as it were ravished therewith, brake out and said, *Happy are thy men, happy are these thy servants, which stand ever before thee, and heare thy wisdom:* How shall thy soule be ravished to see her selfe by grace admitted to stand with this glorious com-

* Col. 1.6. Ephel. 1.21. d 1 Kin. 10.

pany, to behold the blessed face of Christ, and to heare all the treasures of his diuine wisdom! How shalt thou rejoyce to see so many thousand thousands wel-comming thee into their heavenly society! for as they all rejoyced at thy conversion, so will they now be much more joyfull to behold thy coronation, and to see thee receive thy crowne, which was flaid up for thee against thy comming; for there the crowne of martyrdom shall be put on the head of a Martyr, who for Christs Gospel sake endured torments: the crowne of virginity on the head of a virgin which subdued concupiscence: the crowne of piety and chastity on the head of them, who sincerely professed Christ, and kept their wedlock-bed undefiled: the crown of good workes on the good almes-givers head, who liberally relieved the poore: the crowne of incorruptible glory on the head of those Pastors, who by their preaching & good example have converted soules from the corruption of sinne, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this heavenly company, to see thee thus crowned with glory, arrayed with the shining robe of righteousness; and to behold the palme of victory put into

e Luke 15. f 1 Tim. 4. 8. g Apoc. 7. 7.

thy

thy hand? Oh what gratulation will there be, that thou hast escaped all the miseries of the world, the shares of the Devill, the paines of hell, and obtained with them thy eternall rest and happiness? for there every one joyeth as much in anothers happiness, as in his owne, because he shall see him as much loved of God as himselfe. Yea, they have as many distinct joyes as they have copartners of their joy. And in this joyfull and blessed state, the soule resteth with Christ in heaven till the resurrection, when as the number of her fellow-servants and brechren be fulfilled; which the Lord termeth but a little season.

The second degree of mans blessedness after death, is from the resurrection to the pronouncing of the final sentence. For at the last day,

1. The elementary heavens, earth, and all things therein, shall be dissolved and purified with fire.

2. At the sound of the last trumpet, or voice of Christ the Archangel, the very same bodies which the elect had before (though turned to dust & earth) shall rise againe. And in the same in-

h Apoc. 7. 9. 1 2 Pe. 3. 10, 11, 12, 13. k 1 Cor. 15. 52. 1 Thes. 4. 16. Job. 5. 28. Ezek. 37. Rom. 8. 11 & 5. 17. 2 Cor. 16. 22. Phil. 3. 10, 11. 1 Thes. 4. 17 Mat. 19. 30.

stant, every mans soule shall re-enter into his own body, by vertue of the resurrection of Christ their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever tyrants bemangled their bodies in pieces, or consumed them to ashes: yet shall the elect find it true at that day, *that not an haire of their head is perished.*

3. They shall come forth out of their graves, like so many *Josephs* out of prison, or *Daniels* out of the Lions dens, or *Jonas* out of the Whales belly.

4. All the bodies of the elect being thus made alive, shall rise in that perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindered: and in that vigour of age, that a perfect man is at, about three and thirty yeers old, each in their proper sex: whereunto Divines thinke the Apostle alludeth, when he saith, *o Till wee all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of*

1. Dan. 6. 23. 1. Thes. 4. 14. m. Par est potestas Dei ad instituendos & restituendos homines. *Anathegor.* Psal. 65. 20. n. *Textul. de resurrect. cap. 6.* *Hier. Epi. 27. & 61.* *Aug. lib. 22. de civit. Dei. c. 7.* & omnes Theologi in 4. *Sent. dist. 44.* o. Ephes. 4. 13. Ita communiter credunt Theologi in 4. *Sent. dist. 44.* Vide *Aug. de civit. Dei, lib. 22. cap. 15. & 16.*

Christ.

Christ. Whatsoever imperfection was before in the body (as blindness, lameness, crookedness) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* blear-eyed, nor *Mephibosheth* be lame: for if *David* would not have the blind and lame to come into his house; much lesse will *Christ* have blindness and lameness to dwell in his heavenly habitation. *Christ* made all the blind to see, the dumb to speak, the deaf to heare, the lame to walk, &c. that came to him to seeke his grace on earth; much more will hee heale all their imperfections, whom he will admit to his glory in heaven. Among those tribes there is not one feeble; but *the lame man shall leap as an Hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our first parents not infants, or old men, but of a perfect age, or stature; the ἀνάπλασις, or new creation from death, shall every way be more perfect than the πλάσις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the elect being thus raised, shall have foure most excellent

p Plal. 105. 37. Isa. 35. 5.

E 5

and

and supernaturall qualities. For,

1. They shall be raised in a power, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue, without the use of meat, drinke, sleep, and other former helps.
2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death.
3. In glory, whereby their bodies shall shine as bright as the Sun in the firmament, and which being made transparent, their soules shall shine through, farre more glorious than their bodies. Three glimpses of which glory were seen. First, in *Moses* face: secondly, in the *transfiguration*: thirdly, in *Stevens* countenance: Three instances and assurances of the glorification of our bodies at that glorious day. Then shall *David* lay aside his shepherds *x* weed, and put on the robe of the Kings Son *Jesus*, not *Jonathans*. Then every true *y* *Mordecai* (who mourned under the sackcloth of this corrupt flesh)

q 1 Cor. 15. 43. r 1 Cor. 15. 41. Isa. 65. 20. Aug.
Ench. ca. 90. Mat. 13. 43. Dan. 12. 5. Luk. 9. 31. Zach.
9. 16. 1 Thel. 4. 17. s Exod. 34. 35. t Mat. 17. 2.
u Act. 6. 19. x 1 Sam. 12. 4. y Hett. 6. 4.

shall

shall be arraigned with the Kings royall apparrell : and have the Crown-royall set upon his head, that all the world may see, *how it shall be done to him whom the King of kings delighteth to honour.* It now the rising of one Sun makes the morning so glorious, how glorious shall that day be, when innumerable millions of millions of bodies of Saints and Angels shall appeare more glorious than the brightnesse of the Sun! the body of Christ in glory surpassing all.

4. In agility, whereby our bodies shall be able to ascend, & to meet the Lord at his glorious coming in the aire, as Eagles flying unto their blessed carkeasse. To this agility of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength : They shall mount up with wings as Eagles, they shall run and not be weary, they shall walke and not faint.* And to this state may that saying of ^b *Wisdom* be referred: *In the time of their vision they shall shine, and run to and fro as sparkes among the stubble.*

And in respect of these soure qualities, Paul calleth the raised

2. Ubi volat spiritus, ibi erit & corpus. *August.*

2. Isa. 40. 31. a. Wild. 3. 7.

bodies of the elect *spirituall* : for they shall be spirituall in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality lower than Angels ; yet surely, when God shall thus *crown him with glory and honour*, I cannot see how man shall be any thing inferiour to Angels. For are they spirits ? so is man also, in respect of his soule ; yea, more than this, they shall have also a spirituall bodie *fashioned like unto the glorious body of the Lord Jesus Christ* ; in whom mans nature is exalted by a personall union, into the glory of the Godhead, and individuall society of the blessed Trinity : an honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them ; nay, they are but spirits appointed to be *ministers* unto the elect : and as many of them, who at the first disdained this office, and would not keep their *first standing*, were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods love to mankind.

c 1 Cor. 15. 46. Spiritualia post resurrectionem erunt corpora. non quia corpora esse desistunt, sed quia spiritu vivificante subsistunt. *Aug. lib. 13. de civit. Dei, cap. 23.* d Psal. 8. 5. e Phil. 3. 21. f Heb. 2. 16. * Heb. 1. 14. Psal. 91. 11. h Jude ver. 6. 2 Pet. 2. 4.

But

But as for all the elect, who at the second and sudden comming of Christ, shall be found quicke and living; the i fire that shall burn up the corruption of the world, and the workes therein, shall *k in a moment, in the twinkling of an eye*, overtake them, as it *l* finds them either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease: and so (burning up their drosse and corruption) of mortall make them immortall bodies: and this change shall be unto them in stead of death.

Then shall the soule with joyfulness greet her body, saying: *m* Oh, well met again my deare sister! How sweet is thy voice! How comely is thy countenance, having lien hid so long in the clefts of the rocks, & in the secret places of the grave! Thou art indeed an habitation fit, not only for me to dwell in, but such as the holy Ghost thinkes meet to reside in, as his temple for ever. The winter of our afflictions is now past: the storme of our misery is blown over, and gone. The bodies of our elect brethren appear more glorious than the *Lilly-flowers* on the earth: the time of

i 2 Pet. 3. 10, 11, 12. *k* 1 Cor. 15. 52. *l* Luke 17. 34. *m* The elect soules Apostrophe to her body, at her first meeting in the resurrection. *n* Cant. 2. 14.

singing *Hallelujah* is come: and the voice of the trumpet is heard in the land. Thou hast been my *yoke-fellow* in the Lords labour, and companion in persecutions and wrongs for Christ and his Gospels sake; now shall we enter together into our *Masters joy*. As thou hast borne with me the crosse, so shalt thou now weare with me the crown. As thou hast with me sowed plenteously in teares, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, and profane vanities) gave us grace to joyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the poore, exercising (in all humility) the works of piety to God, and walking conscionably in the duties of our calling towards men. Thou shalt anon heare no mention of thy sins, for they are remitted and covered; but every good work which thou hast done for the Lords sake, shall be rehearsed and rewarded. Cheare up thy heart, for thy Judge is *flesh of thy flesh, and bone of thy bone*. ¶ Lift up thy head, behold these glorious Angels, like so many *Gabriels*, flying towards us, to tell us, *That*

o Psal. 32. 1. p Dan. 9. 21. &c. q Luk. 21. 28.

the

*the day of our redemption is come, and to convey us in the clouds, to meet our Redeemer in the aire. Lo, they are at hand. * Arise therefore my Dove, my Love, my faire one, and come away. And so like * Roes or young Harts, they run with Angels towards Christ, over the trembling mountaines of Bethel.*

6. ¶ Both quick and dead, being thus revived and glorified, shall forthwith (by the ministerie of Gods holy Angels) be gathered from all the quarters and parts of the world, and *caught up together in the clouds, to meet the Lord in the aire:* and so shall come with him as a part of his glorious train, to judge the reprobate and evill angels. The twelve Apostles shall sit upon twelve thrones (next Christ) to judge the twelve Tribes, who refused to heare the Gospel preached by their ministerie. And all the * Saints (in honour and order) shall stand next unto them as Judges also, to judge the evill angels, and earthly minded men. And as every one of them received grace in this life, to be more zealous of his glory, and more faithfull in his service than others: so shall their y glory and reward bee greater than others in that day.

r Cant. 2. 13. * Ver. 17. f Luk. 17. 34, 35, 36.
t 1 Thes. 4. 17. u 1 Cor. 6. 1, 3. x 1 Cor. 6.
2, 3. y Apoc. 12. 12. Rom. 26. 2. 2 Cor. 9. 6.

The

The 2 place whither they shall be gathered unto Christ, and where Christ shall sit in judgement, shall be in the ^a aire, over the valley of *Jehosaphat*, by Mount *Olivet*, neere unto Jerusalem, Eastward from the Temple, as it is probable for foure reasons.

1. Because the holy Scripture seems to intimate so much in plaine words, *b I will gather all nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty ones to come downe, O Lord, let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Jehosaphat* signifieth, *The Lord will judge*. And this valley was so called, from the great victory which the Lord gave *Jehosaphat* and his people over the Ammonites, Moabites, and the inhabitants of Mount Seir. Which victory was a type of the *finall victory*, which Christ the supreme Judge shall give his elect over all their enemies in that place, at the last day, as all

z John 14.4. a 1 Thel. 4.11. b Joel 3.2. & c. c 2 Chro. 20.29. Neere this valley was Mount Moriah, where Abraham sacrificed Isaac. Gen. 22. Jacob saw Angels ascending and descending on a ladder. Gen. 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in Araunahs floore, 2 Sam. 24. Solomon builded the Temple, 2 Chro. 3.1. Christ preached the Gōspel, suffered his passion, and entred into his glory, *with*. in Gen. 28.

the Jews interpret it. See Zach. 14. 4, 5. Psal. 51. 1, 2. &c. all agreeing that the place shall be thereabouts.

2. Because, that as Christ was thereabouts crucified, and put to open shame; so over that place, his glorious throne should be erected in the aire, when he shall appear in judgement, to manifest his majestic and glory: For it is meet that Christ should in that place judge the world with righteous judgement, where he himselfe was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent to gather together the elect from the foure winds, from one end of heaven to the other: it is most probable, that the place whither they shall be gathered to, shall be neer Jerusalem, and the valley of *Jebosaphat*: which ^d Cosmographers describe to be in the midst of the superficies of the earth. If the *termini à quibus*, be the foure parts of the world; the *terminus ad quem* must be about the Center.

^d The sea beyond Jordan, towards Tyrus, cutteth the middest of the world. And *Ezekiel* saith of Jerusalem, *In medio gentium posui eam*. That from Sior, as from a Center, the Law should be published to all Nations, and there all Nations shall be judged according to the Law. Rom. 2. 12. Aët. 1. 11. Richardus de villa nova. Thom. in 1. Sent. Dist. 47, 48. Mat. 25. 31. Jude ver. 14. Apoc. 20. 11, 12.

4. Because

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the valley of *Jehosaphat*; so shall he in like manner come down from heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard*, and *Alexander Hales*.

5. Lastly, when Christ is set in his glorious Throne, & all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of Christ in glory and brightness surpassing them all: (the reprobates being separated, and remaining beneath upon the earth; for the right hand signifieth a blessed, the left hand a cursed estate) Christ will first pronounce the sentence of absolution & blisse upon the elect. First, because he will thereby increase the griefe of the reprobate that shall beare it. Secondly, to shew himselfe more prone to *mercy* than to judgement. And thus from his Throne of majestie in the aire, he shall (in the sight and hearing of all the world) pronounce unto his elect, *g Come ye blessed of my Father, inherit the Kingdome prepared for you from the begin-*

e Mat. 19. 18. Hilar. in Cant. 2. 1. Anselm. in Mar. cap. 25. *f* Plal. 145. 9. Isa. 8. 22. *Ad parvas tardius Deus est, ad premia velocius.* *g* Mat. 25. 34.

ning of the world : for, &c.

Come ye] Here is our blessed union with Christ ; and by him with the whole Trinitie.

Blessed] Here is our absolution from all sinnes, and our plenary endowment with all grace and happinesse.

Of my Father] Here is the author, from whom, by Christ, proceeds our felicitie.

Inherite] Here is our adoption.

The Kingdom] Behold our birth-right and possession.

Prepared] See Gods fatherly care for his chosen.

From the foundation of the world] Oh the free, eternall, unchangeable election of God !

How much are those soules bound to love God, who of his meere good will and pleasure, chose and loved them, before they had done either good or evill ?

For I was hungry, &c.] O the goodness of Christ, who takes notice of all the good works of his children, to reward them ! How great is his love to poore Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself ! *i Come ye to me, in whom ye have beleev'd before ye saw me :* and whom ye have loved and sought for, with so much devo-

tion, and through so many tribulations, come now from labour to rest : from disgrace to glory : from the jaws of death to the joys of eternall life. For my sake ye have been railed upon, I reviled and cursed. But now it shall appeare to all those cursed *Esaus*, that you are the true *Jacobs* that shall receive your heavenly Fathers blessing : and blessed shall you be. Your fathers, mothers, and neereſt kindred fortooke, and caſt you off, for my truths ſake which you maintained : but now my Father will be unto you a Father, and you ſhall be his ſons and daughters for ever. You were caſt out of your lands and livings, and forſooke all for my ſake, and the Gospels : But that it may appeare that you have not loſt your gaine, but gained by your loſſe : in ſtead of an earthly inheritance and poſſeſſions, you ſhall poſſeſſe with me the inheritance of my heavenly Kingdome, where you ſhall be for love, *Sons* ; for birth-right, *Heires* ; for dignity, *Kings* ; for holineſſe, *Prieſts* : and you may be bold to enter into the poſſeſſion thereof now, becauſe my Father prepared and kept it for you, ever ſince the firſt foundation of the world was laid.

Immediately after this ſentence of

1 Mat. 5. 11. m Pſa. 27. 10. Mat. 15. 25. n John 20. 17. 2 Cor. 6. 18.

abſolu-

absolution and benediction, every one receiveth his crown, which *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the faith and good works of all them *that loved that he appearing*. Then every one taking his crown from his head, shall lay it downe (as it were) at the feet of Christ, and prostrating themselves shall with one heart and voice, in an heavenly sort and consort say, *Praise, and honour, and glory, and power, and thanks, be unto thee, O blessed Lamb, who sittest upon the Throne, was killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, Kings and Priests, to reigne with thee in thy Kingdome for evermore. Amen.*

Then shall they sit in their 9 thrones and order, as Judges of the reprobates and evill angels, by approving and giving testimony to the righteous sentence and judgement of Christ, the supreme Judge.

After the pronouncing of the reprobates sentence and condemnation, Christ will performe two solemne actions.

1. The presenting of all the elect unto

o 2 Tim. 4. 8. 1 Pet. 5. 4. Apoc. 4. 5. p Apoc. 4. 10. q 1 Cor. 6. 1, 2, 3. & c. Mat. 19. 28.

his

his Father, & Behold, O righteous Father, these are they whom thou gavest me: I have kept them, and none of them is lost. I gave them thy Word, they beleev'd it, and the world hated them, because they were not of the world, even as I was not of the world. And now, O Father, I will that these whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and supreme head of the Church, he suppressed his enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments; so that his Kingdome of grace over his Church in this world ceasing, he shall rule immediately as he is God, equall with the Father and the Holy Ghost, in his Kingdome of glory for evermore. Not that the dignity of his manhood shal be any thing diminished: but that the glory of his Godhead shall be more manifested: so that as he is God, he shall from

thenceforth, in all fulnesse, without all externall meanes, rule all in all.

From this tribunall seat Christ shall arise, and with all his glorious companie of elect Angels and Saints, he shall goe up triumphantly, in order and array, unto the heaven of heavens, with such a heavenly noise and musick, that now may that song of David be truly verified, Psal. 47. 5, 6. *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted.* And that marriage song of John; *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, & his wife hath made her selfe ready, Alleluiah; for the Lord God omnipotent reigneth.*

The third and last degree of the blessed state of a regenerate man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a regenerated man in heaven, after he hath received his sentence of absolution before the tribunall seat of Christ, at the last day of judgement.

Here my meditation dazeleth, and my pen falleth out of my hand:
the

the one being not able to conceive, nor the other to describe that most excellent blisse, and *u* eternall weight of glory (wherof *all the afflictions of this present life are not worthy*) which all the elect shall with the blessed Trinity enjoy, from that time that they shall be received with * Christ as joynt-heires, into that everlasting Kingdome of joy.

Notwithstanding, wee may take a scantling thereof thus.

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects.

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the elect there.
4. Of the *Effects* of those prerogatives.

1. Of the *Place*.

THe place is the *y* *heaven of heavens*, or the *z* *third heavens*, called Paradise: whither Christ (in his humane nature) ascended * *far above all visible heavens*. The *a* *Bridegroomes* chamber, which by the firmament, and by an azured curtaine spangled with glittering stars and glorious planets, is hid, that we cannot behold it with these corrup-

u 2 Corinth. 4.17. Rom. 8.18. x Rom. 8.17.
y 1 Kin. 8. z 2 Cor. 12.2. * Pla. 19.5. a Mat.
25.10. tible

tible cies of flesh. The holy Ghost (framing himself to our weaknesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: and therefore likeneth it to a great and holy citie, named the ^b heavenly Jerusalem: where only God, and his people (who are saved and written in the Lambes booke) do inhabite: all built of pure gold, like unto cleare glasse: or chrystall: the walls of Jasper stone: the foundations of the walls with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world; and at each gate an Angel, (as so many porters) that no uncleane thing should enter into it: It is foure-square, therefore perfect: the length, the breadth and height of it are equall, 12000. furlongs every way, therefore glorious and spacious. Through the midst of her streets ever runneth a pure river of the water of life, as cleare as chrystall, therefore wholesome. And of either side of the river, is the tree of life, ever growing, which bears twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the tree is healthfull to the nations: therefore healthy. c There is therefore no place so glorious by crea-

b Apoc. 21. 2. & c. c Apoc. 21. 3, 2.

tion, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ : the law, is love : the honour, verity : the peace, felicity : the life, eternity. There is light without darknesse; mirth without sadnesse; health without sicknesse; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessednesse without misery; and consolation that never knoweth end. How truly may we cry out (with *David*) of this city? *d Glorious things are spoken of thee, O thou city of God!* and yet all these things are spoken but according to the weaknesse of our capacity. For heaven exceedeth all this in glory, *e so far as that no tongue is able to expresse, nor heart of man to conceive the glory thereof,* as witnesseth *Paul*, who was in it, and saw it. O let us not then dote so much upon these wooden cottages and houses of moulding clay, which are but the tents of ungodlinesse, and habitations of sinners! but let us looke rather, and long for this *f heavenly city, whose builder and maker is God* : which hee (who is not *g ashamed to be called our God*) hath prepared for us.

d Psal. 87. 3. e 2 Corinth. 13. 4. 1 Corinth. 2. 5.
f Heb. 11. 10. g Heb. 11. 6.

2. Of the Object.

THe blissefull and glorious object of all intellectuall and reasonable creatures in heaven, is the Godhead, in Trinity of Persons: without which there is neither joy, nor felicity, but the very fulnesse of joy consisteth in enjoying the same.

This object we shall enjoy two waies.

1. By a beatificall vision of God.

2. By possessing an immediate communion with this divine nature.

The beatificall vision of God is that only, that can content the infinite mind of man. For every thing tendeth to his center. God is the center of the soule: therefore (like *Noahs Dove*) she cannot rest nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind, unlesse he might see the face of God. Therefore the whole Church prayeth so earnestly, *God be mercifull unto us, & blesse us, & cause his face to shine upon us.* When *Paul* once had seen this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to

h Visio Dei beatifica sola est summum bonum nostrum. *Aug. lib. de Trin. cap. 13.* i Fecisti nos, Domine, ad te: inquietum igitur est cor nostrum, donec requiescat in te. *Aug. conf. lib. 1. ca. 3. &c.*

* *Exod. 33. 13.* k *Psal. 67. 1. & 80. 1.*

be but I dung; and all his life after was but a sighing out (*cupio dissolvi*) I desire to be dissolved, and to be with Christ. And Christ prayed for all his elect in his last prayer, that they might obtain this blessed vision; *a Father, I will that they which thou hast given me be: (where?) even where I am: (to what end?) that they may behold my glory, &c.* If Moses face did so shine, when he had bin with God but forty daies, and seen but his *back-parts*; how shall we shine, when we shall see him *face to face* for ever? and *know him as we are known, and as he is?* Then shall this soule no longer be termed *Marah*, bitterneffe, but *Naomi*, beautifulnesse; for the Lord shall turne her short bitterneffe to eternall beauty and blessednesse, *Ruth 1.20.*

The second meanes to enjoy this object is, by having an immediate and an eternall communion with God in heaven. This we have, first, by being (as members of Christ) united to his manhood; and by the manhood personally united to the word we are united to him, as he is God: and by his Godhead to the whole Trinity. Reprobates at the last day shal see God (as a just Judge) to

1 Phil. 3.8, 11. m Phil. 1.23. n John 17.24.
 o Exod. 24.9. & 33.23. p 1 Cor. 13.12. & 3.18.
 a 1 John 3.20.

punish them: but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion, the Devils (when they saw Christ) cried out, *Quid nobis tecum? What have we to do with thee, O sonne of the most high God?* But (by the vertue of this communion) the penitent soule may boldly goe and say unto Christ (as Ruth unto Boaz) *Spread, O Christ, the wing of the garment of thy mercy over thine hand-maid: for thou art my kinsman.* This communion God promised *Abraham*, when he gave him himselfe for his great reward. And Christ prayeth for his whole Church to obtain it. This communion *S. Paul* expresseth in one word, saying: *that God shall be all in all unto us.* Indeed, God is now all in all unto us, but by meanes and in a small measure. But in heaven, God himselfe immediately (in fulnesse of measure, without all meanes) will be unto us all the good things, that our soules and bodies can wish or desire. He himselfe will be salvation and joy to our soules: life and health to our bodies: beauty to our eyes: musick to our eares: honey to our mouthes: perfume to our nostrils: meat to our bellies: light to our un-

r Marke 5.7. 1 Ruth 3.9. t Genes. 15.1.
u John 17.20,21. x 1 Cor. 15.28.

derstanding: contentment to our wils; and delight to our hearts: and what can be lacking, where y God himself will be the soule of our soules: yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of those thiugs, which are in infinite perfection in God: And in him we shall enjoy them in a far more perfect and blessed maner. He himself will then supply their use: nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will bee *no need of the Sunne, nor of the Moone to shine in that city: for the glory of God doth light it.* No more will there be any need or use of any creature, when we shall enjoy the Creator himselfe.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves, How much more excellent is he who gave them this excellencie! When we behold the wisdom of men, who over-rule creatures stronger than themselves; out-run the Sun and Moon in discourse, prescribing many

y *Anima animæ erit Deus. Bern. non potest summus rerum conditor in se non habere quæ rebus à se conditis dedit, quemadmodum sol astris.*
Aug. l. 4. de anim. ca. 15. ⁊ Apoc. 21. 23.

yeeres

veeres before, in what course they shall be eclipsed : let us say to our selves, How admirable is the wisdom of God, who made men so wise ! When we consider the strength of Whales and Elephants, the tempest of Winds, and terrour of Thunder ; let us say to our selves, How strong, how mighty, how terrible is that God, that makes these mighty and fearfull creatures ! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these creatures have received this sweetness ! When we behold the admirable colours which are in flowers, and birds, and the lovely beauty of women ; let us say, How faire is that God that made these so faire !

And if our loving God hath thus provided us so many excellent delights for our passage through this *Bochim*, or valley of teares, what are those pleasures which he hath prepared for us, when we shall enter into the palace of our *Masters joy* ? How shall our souls be there ravished with the love of so lovely a God ? so glorious is the object of heavenly Saints ; so amiable is the sight of our gracious Saviour.

3. *Of the prerogatives which the elect shall enjoy in heaven.*

BY reason of this communion with God, the elect in heaven shall have

four superexcellent prerogatives :

1. They shall have the ^a Kingdom of heav'n for their ^b inheritance : and they shall be free ^c Denizers of the heavenly Jerusalem. Saint *Paul* (by being a free ^d Citizen of Rome) escaped whipping ; but they who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the whips of eternall torments. For this freedome was bought for us, not with a ^e great summe of monie, but with the ^f precious blood of the Son of God.

2. They shall be all ^g Kings & Priests (spirituall Kings) to reign with Christ, and to triumph over Satan, the world, and reprobates: And ^h spirituall Priests, to offer unto God the spirituall sacrifice of *praise and thanksgiving* for evermore. And therefore they are said to weare both crownes and robes. O what a comfort is this to poore parents that have many children ! If they breed them up in the feare of God, to be true Christians : then are they parents to so many Kings and Priests.

3. Their bodies shall shine as the brightnesse of the Sun in the firmament: like the glorious body of Christ,

^a Mat. 25. ^b 1 Pet. 2. 4. ^c Ephes. 2. 19. Heb. 12. 22. ^d Act. 22. 26. ^e Act. 22. 28. ^f 1 Pet. 1. 19. ^g Apoc. 5. 10. 1 Pet. 2. 9. Rom. 16. 26. ^h 1 Pet. 2. 5. Heb. 13. 15. ⁱ Paul. 3. 21.

which ^k shined brighter than the Sun at noon, when it appeared to ^l Paul. A glimpse of which glorious brightnesse appeared in the bodies of ^m Moses and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall arise a *glorious body*: yea, a spirituall body; not in substance, but in quality: preserved by spirituall meanes, and having (as an Angel) agility to ascend or descend. Oh what an honour is it, that our bodies (falling more vile than a carrion) should thus arise *in glory*, like unto the body of the Son of God!

4. Lastly, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the ever blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for his power, wisdom, justice, mercy, and goodness, in the government of heaven and earth. When thou hearest a sweet consort of musick, meditate how happy thou shalt be, when (with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spirituall *Alléluia*, on that eternall blessed Sabbath where there shall be such variety of pleasures, and society

^k Mat. 17. 43. ^l Act. 9. 7. ^m Luk. 9. 31. Marke 9. 3. ⁿ 1 Cor. 15. 43, 44. ^o 1 Thes. 4. 1.

of ioyes, as neither know tediousnesse in doing, nor end in delighting.

4. *Of the effects of those prerogatives.*

From these prerogatives there will arise to the elect in heaven five notable effects.

They shall know God with a perfect knowledge, so far as creatures can possibly comprehend the Creator. For there we shall see the *Word*, the *Creator*; and in the *Word*, all creatures that by the *Word* were created: so that we shall not need to learne (of the things which were made) the knowledge of him by whom all things were made. The excellentest creatures in this life, are but as a dark vaile drawn betwixt God and us: but when this vaile shall be drawne aside, then shall we see *God face to face, and know him as we are knowne.*

We shall know the power of the Father, the wisdom of the Son, the grace of the holy Ghost; and the indivisible nature of the blessed Trinity. And in him we shall know, not only all our friends (who died in the faith of Christ)

¶ 1 Cor. 13. 12. *Aug. Soliloq. cap. 36. Nihil notum in terra, nihil ignotum in celo.* q. 1 Cor. 13. 12. 2 Cor. 3. 16. *Res verae sunt in mundo invisibili, in mundo visibili umbrae rerum. Herm.*

but

but also all the faithfull that ever were, or shall be. For,

1. Christ tells the Jewes, that they shall see *Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God*; therefore we shall know them.

2. *Adam* in his innocencie knew *Eve* to be *bone of his bone, and flesh of his flesh*, as soon as he awaked. Much more then shall we know our kintred, when we shall awake perfected and glorified in the resurrection.

3. The Apostles knew Christ after his resurrection, and the *Saints which rose with him, and appeared in the holy citie.*

4. *u Peter, James, and John*, knew *Moses and Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified:

5. *Dives* knew *x Lazarus* in *Abrahams* bosome: much more shall the elect know one another in heaven.

6. Christ saith, y that the twelve Apostles shall sit upon twelve thrones to judge (at that day) the twelve tribes: therefore they shall be known, and consequently the rest of the Saints.

7. *Paul* saith, that at that day *z we*

r Luke 13.28. f Genes. 2.23. t Matth. 27.53

u Mat. 17.4. x Luke 16.23. y Matth. 19.28.

z 1 Cor. 6.2,3. z 1 Cor. 13.12.

shall know as we are known of God: and ^a Augustine (out of this place) comforteth a widow, assuring her, that as in this life she saw her husband with exterrall eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then husbands and wives looke to your actions and thoughts: *For all shall bee made manifest one day.* See 1 Cor. 4. 5.

8. The faithfull in the Old Testament are said to be ^b gathered to their fathers: therefore the knowledge of our friends remaines.

9. ^c Love never falleth away: therefore knowledge, the ground thereof, remaines in another life.

10. Because the last day shall be a declaration of the ^d just judgement of God, when he shall reward *every man according to his workes*: and if every mans workes be brought to light, much more the worker. And if wicked men shall account for every *idle word*, much more shall the idle speakers themselves be knowre. And if the persons be not knowre, in vaine are the workes made manifest. Therefore (saith the Apostle) *Every man shall appeare*

^a August. ad italicam viduam. Ep. 6. ^b Gen. 23. 8. ^c 1 Kings 20. 21. ^d 1 Cor. 13. 8. ^e Rom. 2. 5. ^f Apoc. 20. 12. Eccl. 12. 14. Rom. 2. 16. ^g Mat. 12. 36. ^h 2 Cor. 5. 10.

to account for the workes that he hath done in his body, &c. See *Wisdom*, ch. 5. ver. 1. Though the respect of diversities of degrees and callings in Magistracie, Ministry, and Oeconomy, shall cease; yea, ^b Christ shall then cease to rule, as he is Mediatour; and rule *all in all*, as he is God equall with the Father, and the Holy Ghost.

The greatest knowledge that men can attaine unto in this life, comes as far short of the knowledge which we shall have in heaven, as the knowledge of a child that cannot yet speak plaine, is to the knowledge of the greatest Philosopher in the world. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this world, is nothing but the very shadow of God. But when we shall know God in heaven, we shall in him know the manner of the worke of the creation, the mysteries of the worke of our redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and his workes. But whilest wee are in this life, we may say with *Job*,
How little a portion heere we of him?

^b 1 Cor. 15. 24, 28. ⁱ 1 Cor. 13. 11. ^k Lumen est umbra Dei, & Deus est lumen luminis. *Plato Poli. 6.* ^l Job 25. 14.

And assure our selves with *Syracides*, that in *there* are *hid yet greater things than these be*, and that we have seen but a few of Gods workes.

2. They shall love God with a *perfect and absolute love*, as possibly a creature can do. The manner of loving God, is to love him for himselfe: the measure is to love him without measure. For in this life (*knowing God but in part*) we love him but in part: but when the elect in heaven shall fully know God, then they will perfectly love God, and for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. *o At thy right hand* (saith *David*) *there are pleasures for evermore. Tea, & they shall drinke* (saith he) *out of the river of pleasures*. For as soon as the soule is admitted into the actuall fruition of the beatificall essence of God, she hath all the goodness, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: If any delight in fair-

m *Eccel.* 43. 32. n *1 Cor.* 13. 12. o *Psal.* 16. 11.
p *Psal.* 36. 8.

ness,

ness, the fairest beauty is but a dusty shadow to that: hee that delights in pleasures, shall there find infinite varieties, without either interruption of griefe, or distraction of pain: he that loveth honour, shall there enjoy it without the disgrace of cankered envie: he that loveth treasure, shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health, that no sickness shall impair: and life, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comfort, the dark and narrow wombe wherein thou wast conceived a child: so much doth the world to come exceed in joyes, solace, and consolation this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They shall be replenished with an unspeakable joy. *¶ In thy presence, saith David, is the fulnesse of joy.* And this joy shall arise partly from the vision of God, and partly from the sight of the holy Angels, and blessed soules of just and perfect men, who are in blisse and glory with him.

But especially from the blissefull sight of *Jesus the Mediatour of the New Testament*, our *Emmanuel*, God

¶ Psal. 15. 12. 1 Heb. 12. 24.

made

made man. His sight will be the chiefe cause of our blisse and joy. If the *Israelites in Jerusalem* so shouted for joy, that the earth rang againe, to see Solomon crowned; how shall the Elect rejoyce in heaven, to see Christ (the true Solomon) adorned with glory? If *John Baptist* at his presence did leap in his mothers womb for joy, how shall we exult for joy, when he will be, not only with us, but in us in heaven? If the *Wise-men* rejoyced so greatly to find him, a Babe lying in a manger: how great shall the joy of the Elect be, to see him sit (as a King) in his celestiall Throne? If *Simon* was so glad to see him an infant in the Temple, presented by the hands of the Priest: how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If *Joseph* and *Mary* were so joyfull to find him in the midst of the Doctors in the Temple: how glad shall our soules be to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle saith) *the eye hath not seen, the eare hath not heard, nor the heart of man can conceive:*

f 1 Kin. 1. 40. t Luke 1. 44. u John 17. 23.
x Mat. 2. 16. y Luk. 2. 28. z Luk. 2. 46. a Facilius dicere possumus quid ibi non fi, quam quid ibi sit. *Aug. de syw. l. 3. 1 Cor. 2. 9. Mat. 25. 21.*

which

which because it cannot enter into us, we shall enter it.

5. Lastly, they shall enjoy this blissefull and glorious estate *for evermore*. Therefore it is termed *everlasting life*: and Christ saith, *b that our joy shall no man take from us*. All other joyes (be they never so great) have an end. *c As* suerns feast lasted 180. daies: but he, and it, and all his joyes are gone. For mortall man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joyes but for a time, were much; but to enjoy them for ever, without intermission or end, who can heare it, and not admire it! who can muse of it, and not be amazed at it! all the Saints of Christ (as soon as they felt once but a true taste of these eterrall joyes) counted all the riches and pleasures of this life to be but *d lesse* and *ding* in respect of that. And therefore (with uncessant praiers, fasting, almes-deeds, teares, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the love thereof) they willingly either sold or parted with all their earthly goods and possessions.

Christ calleth all Christians Merchants, Luk. 19. and eternall life a *pre-*

b Joh. 16. 22. c Hebr. 1. 4. d Phil. 3. 8.

cious pearle, which a wise Merchant will purchase, though it cost him all that he hath, Matth. 13.

f Alexander hearing the report of the great riches of the Eastern country, divided forthwith among his Captains and Souldiers all his Kingdome of Macedonia: *Hephestion* asking him what he meant in so doing, *Alexander* answered, that he preferred the riches of India (whereof he hoped shortly to be master) before all that his father *Philip* left him in Macedonia. And should not Christians then preferre the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

Abraham and *Sarah* left their owne country and possession to *g* *look for a city, whose builder and maker is God:* and therefore bought no land, but only a place of buriall. *David* preferred *h* *one day in this place before a thousand else-where:* yea, to be a doore keeper in the house of God, rather than to dwell in the richest tabernacles of wickednesse. *Elias* earnestly besought the Lord to receive his soule into his Kingdom, and went willingly (though in a fiery chariot) thither. *Paul* (having once seen

f *Plutarc. Apoph. regum.* *g* *Hab. 11. 10, 15, 16.*
h *Psal. 84. 10.* *i* *1 Kin. 19. 3.* *k* *2 Kin. 2. 11.*

heaven)

heaven) continually desired to be dissolved, that he might be with Christ. Peter (having espied but a glimpse of that eternall glory in the Mount) wished that he might dwell there all the daies of his life, saying, in *Master, it is good for us to be here*. How much better doth Peter now think it to be in heaven it selfe & Christ (a little before his death) prayeth his Father *to receive him into that excellent glory*. And the Apostle witnesseth, that (*for the joy which was set before him*) hee endured the crosse, and despised the shame. If a man did but once see those joyes (if it were possible) he would endure an hundred deaths to enjoy that happinesse but one day.

Saint *Augustine* saith, that he would be content to endure the torments of hell, to gain this joy, rather than to lose it. *Ignatius* (Pauls scholar) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of faith: * *Fire, gallowses, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devill together, let them come upon mee, so I may enjoy my Lord Jesus and his King-*

l Phil. 1.2. m Matthew 17.4. n John 17.5.
o Heb. 12.2. p Sorm. 3. de Sanctis. * Hier. in
Catalogo. Iren. lib. 5. cont. Valent.

dome. The like constancy shewed q *Poly-
lycarp*, who could not by any terrours
of any kind of death, be moved to de-
nie Christ in the least measure. With
the like resolution answered r *Basil* his
persecutors, when they would terrifie
him with death : *I will never* (saith he)
*feare death, which can do no more than
restore mee to him that made mee.* If
s *Ruth* left her owne country, and fol-
lowed *Naomi* her mother-in-law, to
goe and dwell with her in the land of
Canaan (which was but a type of hea-
ven) only upon the same which shee
heard of the God of Israel (though she
had no promise of any portion there-
in) how shouldest thou follow thy ho-
ly mother the Church, to goe unto
Christ into the heavenly Canaan ;
wherein God hath given thee an *eter-
nall inheritance*, assured by an holy
covenant, made in the word of God,
signed with the blood of his Sonne, and
sealed with his Spirit and Sacraments s
This shall be thine eternall happinesse
in the Kingdome of heaven, where thy
life shall be a communion with the
blessed Trinity ; thy joy, the presence
of the Lamb ; thy exercise, singing ; thy
ditty, *Alleluiah* ; thy comforts, Saints
and Angels ; where youth flourisheth,

q *Euseb. lib. 4. cap. 16.* r *Notian. de vita Basil.*
s *Ruth 1. 16.*

that never waxeth old ; beauty lasteth,
that never fadeth ; love aboundeth, that
never cooleth ; health continueth, that
never slacketh ; and life remaineth, that
never endeth.

*Meditations directing a Christian how
to apply to himselfe without delay, the
foresaid knowledge of God and him-
selfe.*

THOU see'st therefore, O man, how
wretched and cursed thy state is
by corruption of nature, without
Christ : inasmuch that, whereas the
Scriptures doe liken wicked men unto
Lions, Beares, Bulls, Horses, Dogs, and
such like salvage creatures, in their
lives : it is certaine, that the condi-
tion of an unregenerated man, is in his
death more vile than a dogge, or the
filthiest creature in the world. For the
beast (being made but for mans use)
when he dieth, endeth all his miseries
with his death. But man (endued with
a reasonable and an immortall soule,
made after Gods image to serve God)
when he ends the miseries of this life,
must account for all his misdeeds ; and
begin to endure those miseries that
never shall know end. No creature
but man, is liable to yeeld (at his
death) an account for his life. The brute
creatures not having reason ; shall

no t

not be required to make any account for their deeds : and good Angels, though they have reason, yet shall they veeld no account, because they have no sin. And as for evill angels, they are without all hope, already condemned : so that they need not make any further accounts. Man only in his death must be Gods accountant for his life.

On the other side thou seest (O man) how happy and blessed thy estate is, being truly reconciled unto God in Christ, in that (through the restauration of Gods image, and thy restitution into thy sovereignty over other creatures) thou art in this life little inferiour to the Angels, and shalt be in the life to come equall to the Angels : Yea (in respect of thy nature, exalted by a personall union to the Son of God, and by him to the glory of the Trinity) superiour to the Angels : a fellow-brother with Angels in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chiefe blisse and happinesse consisteth in having an eternall communion with his Majestie.

Now therefore (O impenitent sinner) in the bowels of Christ Jesus I intreat thee ; nay, I conjure thee, as thou tendrest thine owne salvation, seriously
to

to consider with mee, how false, how vaine, how vile those things are which still retaine and chaîne thee in this wretched and cursed estate, wherein thou livest; and doe hinder thee from the favour of God, and the hope of eternall life and happinesse.

Meditations on the hinderances which keep back a sinner from the practice of piety.

THose hinderances are chiefly seven :
 I. *An ignorant mistake of the true meaning of certaine places of the holy Scriptures, and some other chiefe grounds of Christian religion.*

The Scriptures mistaken are these :

I. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth, *That he may repent when he will*. It is true, whensoever a sinner doth repent, God will forgive. But the text saith not, *That a sinner may repent whensoever he will*, but when God will give him grace. Many (saith the Scripture) *when they would have repented, were rejected; and could not repent, though they sought it carefully with teares.* What comfort yeelds this text to thee, who hast not repented, nor knowest whether thou shalt have

† Heb. 12. 17. Luke 13. 24, 27.

grace

grace to repent hereafter :

2. Mat. 11. 28. *Come unto me all ye that labour, and are heauie laden, and I will give you rest.* Hence the lewdest man collects, *That hee may come unto Christ when he list.* But he must know, that no man ever comes to Christ, but he, who (as Peter saith) *having known the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ.* To *come unto Christ*, is to *repent and beleue.* And this no man can doe, except his heavenly Father *draweth him* by his grace.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True; but they are such, who *walke not after the flesh* (as thou dost) *but after the Spirit*, which thou didst never yet resolve to doe.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners, &c.* True: but such sinners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world.*

u 2 Pet. 2. 20, 21. x Isa. 1. 18. John 6. 55.
y John 6. 44. z Tit. 2. 11, 12.

5. Pro. 24.

5. PRO. 24. 16. *A just man falleth seven times in a day, and riseth, &c.* (In a day) is not in the text: Which meanes not falling into sin, but falling into trouble, which his malicious enemy plots against the just: and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose falls all men may see every day: but neither God nor man can at any time see thy rising againe by repentance.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better; then his are good enough: and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* means not in this place, the righteous workes of the regenerate: as, fervent prayers in the Name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence the spoile of goods, and spilling of blood: and such works, which *Paul* calls the *fruite of the spirit*: But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to idolatry, acknowledgeth, that whilest they were by their filthy sins separated from God, as lepers are

a Psal. 34. 19. b Gal. 5. 22.

by their infected sores, and polluted cloaths from men; their chiefest righteousness could not be but abominable in his sight. And though our best works (compared with Christs righteousness) are no better than *unclean rags*: yet in Gods acceptation for Christs sake, they are called *white raiments*; yea, *pure fine linnen, and shining*; far unlike the *leopards spots*, and *filthy garment*.

7. Jam. 3. 2. *In many things we sin all.* True. But Gods children sin not in all things, as thou dost; without either *bridling their lusts*, or *mortifying their corruptions*. And though the reliques of sin remaine in the dearest children of God, that they had need daily to cry, *Our Father which art in heaven, forgive us our trespasses*: yet in the New Testament, none are properly called sinners, but the unregenerate; but the regenerate, in respect of their zealous endeavour, to serve God in unfeigned holiness, are every where called *Saints*: inso much that S. John saith, that *who-soever is born of God, sinneth not*; that is, liveth not in wilfull filthiness, suffering sin to reign in him, as thou dost. Deceive not thy selfe with the name of a *Christian*: whosoever liveth in any

c Apoc. 3. 18. d Apoc. 19. 8. e Jer. m. 13. 23.
f Zech. 3. 4. g Gal. 1. 15. Rom. 5. 8. John 9. 31.
h 1 Joh. 3. 9. & 5. 18.

customary grosse sin, he liveth not in the state of grace. *Let therefore* (saith Paul) *every one that nameth the name of Christ, depart from iniquity.* The regenerate sin, but upon frailty; they repent, and God doth pardon: therefore they *live sin not to death.* The reprobate sin maliciously, wilfully, and delight therein; so that by their good will, sin shall leave them, before they will leave it. They will not repent, and God will not pardon. Therefore their sins are *mortall* (saith S. John) or rather *immortall*, as saith S. Paul, Rom. 2. 5. It is no excuse therefore to say, *We are all sinners.* True Christians (thou seest) are all Saints.

8. Luk. 23. 43. The *thief* converted at the last gasp, was received to Paradise. What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord, and the Lord will not know them.* The thief was saved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to *late repentance* at thy last end on earth, thou be not driven to repent too late without end in hell.

9. 1. Joh. 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 Joh. 2. 1.

1. 1 Tim. 2. 19. k 1 Joh. 5. 16. l Mat. 7. 22, 23.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c. Oh comfortable! but heare what S. John saith in the same place: *My little children, these things write I unto you, that ye sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin aboundeth, grace did abound much more.* Oh sweet! But hear what Paul addeth? *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?* Rom. 6. 1, 2. This place teacheth us not to presume: but that we should not despaire. None therefore of these promises promiseth any grace to any, but to the penitent heart.

The grounds of religion mistaken, are:

1. From the doctrine of *Justification* by faith only, a carnall Christian gathereth, *That good works are not necessarie.* He commends others that do good works; but he perswades himself, that he shall be saved by his faith, without doing any such matter. But he should know, that though good works are not necessary to *justification*; yet they are necessary to *salvation*. For Ephes. 2. 10. *We are Gods workmanship, created in Christ Jesus unto good workes, which*
God

God hath predestinated that we should walk in them.* Whosoever therefore (in yeers of discretion) bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, That ⁿ Christ will reward every man according to his works. Christ respects in the ^o Angels of the seven Churches nothing but their works; and at the last day he will give the heavenly inheritance only to them who have done good works, *p* in feeding the hungry, clothing the naked, &c. At that day *q* righteousnesse shall weare the crown. No righteousness, no crown: No good works (according to a mans talent) no reward from God, unlesse it be *r* vengeance. To be rich in good works, is the surest foundation of our assurance to obtain eternall life. For good workes are the true fruits of a true faith; which apprehendeth Christ and his obedience unto salvation. And no other faith *t* availeth in Christ, but that which *worketh* by love: And (but in the act of justification) that faith which *only* justifieth, is *u* never *only*, but *ever* accompanied with good works; as the tree with his

* Fick. Kerm. Test. Annot. in Eph. 2. 12. ⁿ Rom. 2. 6. ² Cor. 9. 6. Rev. 12. 12. ^o Rev. 2. 2. ^p Mat. 25. 35. ^q 2 Tim. 4. 8. ^r Rom. 2. 8. ^s 1 Tim. 6. 19. ^t Gal. 5. 6. ^u Fides sola non est sola: Fides sola justificat, ut oculus solus videt.

fruits, the Sun with his light, the
with his heat, and water with his m
sture. And the faith which doth not
stifie her selfe by good workes be
men, is but * *a dead faith* which will
ver justifie a mans soule before G
But a justifying faith y *purifieth*
heart, and z *sanctifieth* the whole m
throughout.

I I. From the doctrine of Gods
ternall predestination, and unchangea
decree, he gathereth, *That if he be pre*
destinated to be saved he cannot but be
ved: if to be damned, no meanes can
any good. Therefore all works of pi
are but in vain. But he should lear
That God hath predestinated to
means as well as to the end. Whom ther
fore God hath predestinated to be
ved, which is the b end, he hath likew
predestinated to be first c *called, justifi*
ed, and made conformable to the ima
of his Son, which is the means. And th
(faith d *Peter*) *who are elect unto sa*
vation, are also elect unto the sanctifica
tion of the Spirit. If therefore upon th
calling thou conformest thy self to th
Word and example of Christ thy Master
and obeyest the good motions of th

x Jam. 2. 26. y Act. 15. 9. z Act. 16. 18. 1 The
5. 23. a Mat. 25. 34. Eph. 1. 4. Eccl. 3. 14. b 1 Pe
1. 9. c Rom. 8. 29, 30. John 15. 16. d 1 Pet. 1. 2
Noli te in Deo primum quærere, sed in Christo,
quo sit te per fidem inveneris, certus esto te esse
electum. hol

holy Spirit, in leaving sin, and living a godly life : then assure thy selfe that thou art of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not Gods predestination, but thine own sin and rebellion. Doe thou but returne unto God, and God will graciously receive thee, as the father did the prodigall son ; and by thy conversion it shall appeare both to ^e Angels and men, that thou diddest belong to his election. If thou wilt not, why should God save thee ?

III. When a carnall Christian heares, *that man hath not free will unto good*, he looseth the reines to his owne corrupt will : as though it lay not in him to bridle or subdue it ; Implicitely making God the author of sin, in suffering man to run into this necessity. But he should know, that God gave *Adam* free-will to stand in his ^e integrity if he would : but man abusing his free-will, lost both himselfe and it : Since the fall man in his state of corruption, hath free-will to evill, but not to good : for in this state, *we are not* (saith the Apostle) *sufficient to think a good thought.*

e Luk. 15. 10. f Ver. 24. * Magnas hominis liberi arbitrii vires, cum conderetur, accepit, sed eas peccando amisit. *Aug. de spir. & lit. c. 1. Eccl. 7. 29. & 15. 14.* Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. *August. enchirid. Lauc. 30. g 2 Cor. 2. 5.*

And * God is not bound to restore us what we lost so wretchedly, and make no more care to recover againe. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth with a free will: for so the Apostle saith, that *h God of his own good pleasure worketh both the will and the deed in us, who* (as the Apostle expoundeth) *cleanse our selves from all filthinesse of the flesh & spirit, and finish our sanctification in the feare of God.* And in this state every true Christian hath free will; and as he increaseth in grace, so doth his will in freedome: for *k when the Sonne shall make us free, then shall we be free indeed:* And, *l where the Spirit of the Lord is, there is liberty:* for the holy Spirit draws their minds, not by *coaction*, but by the *cords of love*, Cant. 1. 4. by *illuminating* their minds to know the truth, by *changing* their hearts to love the known truth, and by *enabling* every one of them (according to the measure of grace which he hath received) to do

* Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur. h Phil. 2. 13. *Acti agimus.* The will is passive in receiving the first grace: after-ward active in all goodnesse. i 2 Corinth. 7. 1. k Liberum arbitrium, non nisi gratia Dei efficitur liberum. Aug. ad Col. c. 17. l Voluntas humana non libertate gratiam conf. quitur, sed gratia libertatem. Aug. de grat.

the

the good which he loveth. But thou wilt not use the freedome of thy will so far as God hath freed it: for thou dost many times wilfully (against Gods Law, to the hazzard of thy soule) that which if the Kings law forbade (under the penalty of death, or losse of thy worldly state) thou wouldst not do. Make not therefore thy want of free-will unto good, to be so much the cause of thy sinne, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man heares, *that no man (since the fall) is able to fulfill the Law of God, & to keep all his commandments*, he boldly presumes to sin as others do: he contents himselfe with a few good thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evill, he counts the impossibility of the Law. But he should learn, that though (since the fall) no man but Christ, who was both God and man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerate, begins to keep all Gods commandments in truth, though he cannot in absolute perfection. Thus with David, (Psa. 119. 112.) *they apply their hearts to fulfill Gods commandments alwaies un-*

to the end And then the ⁿ Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their ^a good will and endeavour, in stead of perfect fulfilling of the Law; supplying out of the merics of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect S. *John* saith, that *p* Gods commandments are not burthensome. And S. *Paul* saith, *i* I am able to do all things through the help of him that strengtheneth me. And *Zachariah* and *Elizabeth* are said to walk in all the commandments of the Lord without reproofe. Hereupon Christ commends to his Disciples the care of keeping his commandments, as the truest testimonie of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his commandments: and the more unto Christ is our love, the lesse will our pains seem in keeping his Law. The Lawes curse (which under the Old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate. The

ⁿ Joel 2.28.29. Zach. 12.10. Quod jubet, juvat.
Arg. o 2 Cor. 8.12. p 1 John 5.3. q Phil.
 4.13. r Luke 1.6. f John 15.10.

rigour

rigour which made it so impossible to our nature before, is now to the new-born so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jewes and Gentiles the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the Law (which is the rule of righteousness) *true obedience in word and deed, the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof: y resurrection to newness of life: & walking in the Spirit: & overcoming of the world by faith;* so that though no man can say as Christ, *b Which of you can rebuke mee of sin?* yet every regenerated Christian can say of himselfe, Which of you can rebuke mee of being an adulterer, whore-monger, swearer, drunkard, thief, usurer, oppressour, proud, malicious, covetous, profaner of the holy Sabbath, a lyar, a neglecter of Gods publike service, and such like grosse sins? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God gives him over to be led by his own lust, the surest sign

t Rom. 15. 18. u Col. 3. 5. x Gal. 5. 24. Rom. 6. 12, 13. y Rom. 6. 4, 5. & 8. 11. z Galat. 5. 25. a 1 Joh. 5. 4. b John 8. 46. c Rom. 1. 24, 28.

of a reprobate sense. Thus the Law, which since the fall no man, by his owne naturall ability, can fulfill, is fulfilled in truth of every true regenerated Christian, through the gracious assistance of Christs holy Spirit. And this Spirit God will give to every Christian, that will pray for it, and encline his heart to keep his Lawes.

V. When the unregenerated man hears that God *delighteth more in the inward mind, than in the outward man*, then he feigneth with himselfe, that all outward reverence and profession, is but either superstitious or superfluous. Hence it is, that he seldome kneeleth in the Church, that he putteth on his hat in singing of Psalmes, and the publike praiers, which the profane Varlet would not offer to do in the presence of a Prince, or a Noble man. And so that he keep his mind unto God, he thinkes he may fashion himselfe (in other things) to the world. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures.

¶ Rom. 8. 9. & c. Augustinus opat, ut P. Iagius agnoscit, posse legem præstare per gratiam Christi, & pacem fore edicit. e Luke 11. 13. James 1. 26. Deus magis delectatur affectu, quam effectu. *Antbr.*

But

But know, O carnall man, that Almighty God will not be served by halves, because he hath created and redeemed the whole man. And as God detests the service of the outward man, without the inward heart, as hypocrisie; so he counts the inward service, without all externall reverence, to be meere profanenesse: he requireth both in his worship. In prayer therefore bow thy knees, in witness of thy humiliation: lift up thine eyes and thy hands, in testimony of thy confidence: hang down thy head, and smite thy breast, in token of thy contrition: but especially, call upon God with a sincere heart; serve him *holily*, serve him *wholly*, serve him *only*: for God & the Prince of this world are two contrary masters: and therefore no man can possibly serve both.

V I. The unregenerated Christian holds the *hearing of the Gospel preached to be but an indifferent matter*, which he may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *elect sheep*, thou must make a speciall care and conscience (if possibly thou canst) to heare Gods Word preached. For first, the preaching of the Gospel is the chiefe ordinary meanes, which God hath appointed to convert the soules of all that he hath *predestinated*

to be *f* saved: therefore it is called, *g* The power of God unto salvation, to every one that beleeueth. And where this divine ordinance is not, *h* the people perish: and whosoever shall refuse it, *i* it shall be more tolerable for the land of Sodom & Gomorrah in the day of judgement, than for those people. Secondly, the preaching of the Gospel is the *k* Standard or Ensign of Christ; to which all souldiers and elect people must assemble themselves. When this Ensign is displayed, as upon the Lords day, he is none of Christs people that *l* flock not unto it: neither shall any drop of the *m* raine of his grace light on their soules. Thirdly, it is the ordinary meanes by which the holy Ghost *n* begetteth faith in our hearts, without *o* which we cannot please God. If the hearing of Christs voice be the chiefe mark of Christs elect *p* sheep, and of the *q* Bridegrooms friend; then must it be a fearfull mark of a reprobate goat, either to neglect or contemn to heare the preaching of the Gospel. Let no man think this position foolish: for, by this foolishnesse of preaching it pleased God to save them which beleeve. Their estate is therefore fearfull, who

f Acts 13. 48. *g* Rom. 1. 16. *h* Prov. 29. 18.
i Muth. 11. 24. *k* Isa. 11. 12. *l* Isaiah 3. 23.
m Zach. 14. 17. *n* Rom. 10. 14. *o* Heb. 11. 6.
p John 10. 27. *q* John 3. 29. *r* Hebr. 2. 3.
 Iohn 8. 47. *s* 1 Cor. 1. 21.

live

live in peace, without caring for the preaching of the Gospel. Can men look for Gods mercy, and despise his means? *c* He (saith Christ of the Preachers of his Gospel) *that despiseth you, despiseth me.* *u* He that is of God, heareth Gods word: *ye therefore heare them not, because ye are not of God.* Had not the * Israelites heard *Phineas's* message, they had never wept. Had not the Baptist preached, the Jews had never mourned. Had not they who crucified Christ heard *Peters* *z* Sermon, their hearts had never been pricked. Had not the Ninivites heard *a* *Jonah's* preaching, they had never repented: and if thou wilt not *b* heare, and *c* repent, thou shalt never be saved.

VII. The opinion, that the Sacraments are but *bare signes and seales of Gods promise and grace unto us*, loth not a little hinder piety: whereas indeed, they are seales as well of our service & obedience unto God: which service if we performe not unto him, the Sacraments seale no grace unto us. But if we receive them upon the resolution to be his faithfull and penitent servants, then the Sacraments do not only signifie and offer, but also seale and exhibit indeed the inward spirituall grace, which they

c Luk. 10. 16. *u* John 7. 47. *x* Judg. 2. 1. & c.
y Luke 7. 32, 33. *z* Act. 2. 37. *a* Jonah 3. 5.
b Pro. 28. 9. *c* Luke 3. 5.

outwardly promise and represent. And to this end Baptism is called *the washing of regeneration, and renewing of the holy Ghost*, Tit. 3. 5. and the Lords Supper, *the communion of the body and blood of Christ*, 1 Cor. 10. 16. Were this truth beleev'd, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

V I I I. The last, and not the least blocke, whereat piety stumbleth in the course of religion, is, *by adorning vices with the names of vertues*: and to call drunken carowling, drinking of healths; spilling of innocent blood, valour; gluttony, hospitality; covetousnesse, thriftinesse; whoredome, loving a mistresse; simony, gratuity; pride, gracefullnesse; dissembling, complement; children of *Belial*, good fellowes; wrath, hastinesse; ribaldry, mirth. So on the other side, to call sobriety in words and actions, Hypocrisie; alms-deeds, vain-glory; devotion, superstition; zeale in religion, puritanisme; humility, crouching; scruple of conscience, precisenesse, &c. And whiles thus we call *evill good*, and *good evill*; true *Pietie* is much hindred in her progresse. And thus much of the first hinderance of *Pietie*, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian religion.

The second hinderance of piety.

2. *The evill example of great persons.*

The practice of whose profane lives they preferre for their imitation, before the precepts of Gods holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their country, to make neither care nor conscience to heare Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. but to be swearers, adulterers, carowfers, oppressors, &c. then they think, that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think, that religion is not a matter of necessity: and therefore where they should (like Christians) row against the stream of impiety toward heaven, they suffer themselves to be carried with the multitude down-right to hell; thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, nor many mighty, nor many noble are chosen, &c.* but that for the most part, the *poore receive the Gospel*, and that *few rich men shall be sa-*

ved: And that howsoever *i many are called, yet the chosen are but few.* Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others; so doth God expect that they in religion and piety should go before others: otherwise, greatnesse abused (in the time of their stewardship) shall turn to their great *condemnation, in the day of their accounts. At what time sinfull great and mightv men, as well as the poorest slaves and bondmen, shall wish, that *k rocks and mountaines would fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath.* It will prove but a miserable solace, to have a great company of great men partakers with thee of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Arke, than with the whole world to be drowned in the flood. Walke with the few godly in the Scriptures *l narrow* path to heaven; but crowd not with the *m godlesse* multitude in the broad way to hell. Let not the examples of irreligious great men hinder thy repen-

i Mat. 22. 14. * Potentes potentius cruciabuntur. *Sap.* k Apoc. 6. 15, 16. &c. *l* Mat. 7. 3. *m* Exod. 23. 2.

tance : for their greatnesse cannot at that day exempt themselves from their owne most grievous punishments.

The third hinderance of piety.

3. *The long escaping of deserved punishment in this life.* ⁿ Because sentence (saith Solomon) is not speedily executed against an evill worker, therefore the hearts of the children of men are fully set in them to doe evill : not knowing that the bountifulnesse of God leadeth them to repentance. But when his patience is abused, and mans sins are ripened, his justice will at once both begin and make an end of the sinner : and he will recompence the slownesse of his delay with the grievousnesse of his punishment. Though they were suffered to run on the skore all the daies of their life : yet they shal be sure to pay the utmost farthing at the day of their death. And whilest they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods judgements ; *a heart that cannot repent.* The stone in the reines, or bladder, is a grievous paine that kills many a mans body : but there is no disease to the stone in the heart, whereof *Nabal* died, and killeth millions of souls. They

n Eccl. 8. 11. o Rom. 2. 4. 1 Pet. 3. 10. p 1 Sam. 3. 12. Ezek. 39. 8. q Rom. 2. 5. ἀμετανοήτων ἁμαρτιῶν, Cor premitere nescium r 1 Sam. 25.

refuse

refuse the triall of Christ and his cross: but they are stoned by hells executioner to eternall death.

Because many Nobles & Gentlemen are not smitten with present judgment for their *outragious swearing, adultery, drunkenness, oppression, profaning of the Sabbath*, and disgracefull neglect of Gods worship and service; they begin to doubt of divine providence and justice. Both which two eies they would as willingly put out in God, as the Philistins bored out the eies of *Samson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Samson* against the Philistins: By neglecting the Law, & walking after their own hearts, they put out (as much as in them lieth) the eyes of my *providence* and *justice*; lead me therefore to these chief pillars whereupon the Realme standeth; that I may pull the Realme upon their heads, and be at once avenged of them for my two eies. Let not Gods patience hinder thy repentance: but because he is so patient, therefore do thou the rather repent.

The fourth hinderance of piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is mercifull*; so that

f Judg. 16. 21. t Judg. 16. 26. &c.

every

every sinner makes Christ the patron of his sin; as though he had come into the world to bolster sin, and not to destroy the *works of the Devill*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his daies. But what is this, but to be an implicate Atheist? doubting that either God seeth not his sins, or if he doth, that he is not just: for if he beleewe that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is, Christ is mercifull: But to whom? only to them that repent, ** and turn from iniquity in Jacob*. But *y if any man blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkenness to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding ** repentance* in thy selfe, so far art thou from any assurance of finding mercy in Christ. *z Let therefore the wicked forsake his waies, & the unrighteous his own ima-*

u 1 John 3. 8. x Isa. 59. 20. y Deut. 29. 19.

* Non delinquenti, sed peccata relinquenti condonat Deus. z Isa. 55. 7-

ginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Despaire is nothing so dangerous as presumption. For we reade not in all the Scriptures of above three or foure, whom roaring despaire overthrew: but secure presumption hath sent millions to perdition without any noife. As therefore the ^a damofels of Israel sang in their dances, *Saul hath killed his thousands, and David his ten thousands*; so may I say, that despaire of Gods mercy hath damned thousands, but the ^{*} presumption of Gods mercy hath damned ten thousands, and sent them quickē to hell, where now they remain in eternall torments, without all help of ease, or hope of redemption. God spared the ^b thiefe, but not his fellow. God spared one, that no man might despaire: God spared but one, that no man should presume. Joyfull assurance to a sinner that repents: no comfort to him that remaines impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in holinesse, without which no man shal see the Lord, Heb. 12.14. To keep thee therefore from the

^a 1 Sam. 18. ^{*} Metuendum est, ne te occidat spes; & cum nultum speres de misericordiâ, incidas in iudicium. *Aug.* ^b Luk. 23. Latronis exemplum non est exemplum imitationis, sed consolationis.

hinderance of presumption: remember, that as Christ is a Saviour, so *Moses* is an accuser. Live therefore as though there were no Gospel: die as though there were no Law. Passe thy life as though thou wert under the conduct of *Moses*: depart this life as if thou knewest none but Christ, and him crucified. * Presume not, if thou wilt not perish: repent, if thou wilt be saved.

The fifth hinderance of piety.

5. *Evill company*, commonly termed, *Good-fellowes*: but indeed, the Devils chief instruments to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is to give him grace to forsake evill companions: such, who wilfully continue in sin, contemne the means of their calling: gybing at the sincerity of profession in others, and shaming Christian religion by their owne profane lives. These *sit in the seat of the scorners*. For as soon as God admits a sinner to be one of his people, he bids him *come out of Babylon*. Every lewd company is a Babylon; out of which let every child of God either keep himself, or if he be in, think that he heares his Fathers voice sounding in his eare, *Come out of Baby-*

c John 5.45. * Qui dat poenitenti veniam, non dabit peccanti poenitentiam. Aug. d Psal. 1.2. c Apoc. 18.4.

155,

lon, my childe. As soon as Christ looked in mercy upon *Peter*,^f he went out of the company that was in the high Priests hall, *and wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said, *Away from mee all you workers of iniquity, &c.* Psal. 6.8. As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proove of a mans religion, is the quality of his companions. Profane companions are the chiefe enemies of piety, and quellers of holy motions. Many a time is poore Christ (offering to be new born in thee) thrust into the stable; when these lewd companions, by their drinking, playes, and jests, take up all the best roomes in the *g* *Inne* of thy heart. Oh let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

The sixth hinderance of piety.

6. *A conceited feare, lest the practice of piety should make a man* (especially a young man) *to waxe too sad and pensive:* whereas indeed none can better joy, nor have more cause to rejoyce, than the pious and religious Christian. For as soon as they are *h* *justified by faith*, they have peace with God, than which there can be no greater joy. Be-

f Luke 22.62. *g* Luke 2.7. *h* Rom. 5.1.

fides,

fides, they have already the Kingdome of *Grace* descended into their hearts; as an assurance, that in Gods good time they shall ascend into his Kingdome of *Glory*. This i Kingdome of grace consists in three things: First, *Righteousness*: for having Christs righteousness to justifie them before God, they endeavour to live righteously before men. Secondly, *Peace*: for the peace of conscience inseparably followes a righteous conversation. Thirdly, *the joy of the holy Ghost*; which joy is only felt in the peace of a good conscience, and is so great, that it ^k *passeth all understanding*. No tongue can expresse it, no heart can conceive it, but only he that feelles it. This is that *fulnesse of joy*, which I Christ promised his Disciples in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: *Restore to me the joy of thy salvation*. And if the Angels in heaven o'rejoyce so much at the conversion of a sinner, the joy of a sinner converted must needs be exceeding great in his own heart. It is *worldly sorrow* that shows so timely upon mens heads, and fills the furrowes

i Rom. 14. 17. k Psal. 4. 7. l John 15. 24.
m Ver. 22. n Psal. 51. 12. o Luke 15. 7, 10.
p 2 Cor. 7. 10.

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m Ver. 22. n Psal. 51. 12. o Luke 15. 7, 10.
p 2 Cor. 7. 10.

H

of

of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meet to trie them) causeth in them *repentance*, *not to be repented of*: for it doth but further their salvation. And in all such tribulation they shal be sure to have the *q* holy Ghost to be their *comforter*: who will make out *consolations* to abound *through Christ*, as the *sufferings of Christ* shall abound in us. But whilst a man liveth in impiety, he hath *no peace*, saith *Esay*: his *laughter is but madnesse* (saith *Solomon*:) his *riches are but a clay*, saith *Abakkuk*: nay, the Apostle esteems them no better than ** dung* (in comparison of the pious mans treasure:) y all his *joyes* shall end in *woes*, saith *Christ*. Let not therefore this false feare hinder thee from the practice of piety. Better it is to goe sickly (with *Lazarus*) to heaven, than full of mirth and pleasure (with *Dives*) to hell. Better is it to mourne for a time with men, than to be tormented for ever with Devils.

The seventh hinderance of piety.

7. And lastly, *the hope of long life*. For, were it possible that a wicked ** liver*

q John 14. 16, 17. r 2 Cor. 1. 5. f Isa. 57. 21.
 e Eccl. 2. 23. u Abak. 2. 6. x Phil. 3. 8. y Luke
 6. 25. * Fleres si scires unum tua tempora
 mensem: Rides, quum non sit forsitan una dies.
Th. Morus.

thought

thought this yeere to be his last yeere, this moneth his last moneth, this week his last week, but that he would change & amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himselfe 2 many yeers to live in ease, mirth, and fulnesse, when he had not one night to live longer; so many wicked Epicures falsly promise themselves the age of many yeers, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that *she* *a remembred not her last end.*

The longest space betwixt a mans comming by the womb, and going by the grave is but short: for, *b* *Man that is born of a woman hath but a short time to live.* He hath but a few daies, & those full of nothing but *troubles.* And, except the practice of piety, how much better is the state of the child, that yesterday was baptized, and to day is buried, than *Methusalems*, who lived nine hundred sixty nine yeers, and then died? Of the two, happier the babe, because he had lesse sin, and fewer sorrowes. And what now remains of both, but a bare remembrance? What trust should a man repose in long life, seeing the whole life

1 Luke 12. 19, 20. a Lam. 1. 9. b Job 14. 1.

of man is nothing but a *c*lingring death; so that as the Apostle proceedeth a man *dieth daily*.

Heark in thine eare, O secure fellow: thy life is but a *c*pass of breath in the nostrils, trust not to it. Thy soul dwelleth in a house of clay, that will fall ere long, as may appeare by the dimning of thy eyes, the deathnesse of thy eares, the wrinkles in thy cheeks, the rottennesse of thy teeth, the weaknesse of thy sinewes, the trembling of thy hands, the calender in thy bones, the shortnesse of thy sleep; and every gray haire, as so many summoners, bids thee prepare for thy long home. Come, let us in the meanwhile walk to thy fathers coffin; breake open the lid: see here, how *that t corruption is thy father, and the worm thy mother & sister*: seest thou how these are thy friends, so must thou be ere long. Foole, thou knowest not how soon: thy hour-glass runneth apace, and in all places Death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a g fooles game: for a man lives forty yeers, before he knows himself to be a foole: and

c Quotidiè morimur, quotidiè enim de nostra pars vitæ, & tunc quoque cū crescimus, vita crescit. *Provs.* d 1 Corinth. 15. 31. e Isa. 2. 1. f Job 17. 14. g Homo est fatuus usque ad quadragesimum annum, deinde ubi agnovit se esse senem, vita consumpta est. *Luther.*

that time he seeth his folly, his life is finished.

Heark (*Husbandman*) before thou seest many more crops of harvest, thy selfe shall be ripe, and death will cut thee downe with his sickle. Heark (*Tradesman*) ere many six moneths go over, thy last moneth will come on: after which thou shalt trace away, and trade no longer. Heark (*most grave Judge*) within a few Terms, the term of thy life approacheth, wherein thou shalt cease to judge others, and go thy selfe to be judged. Heark (*O man of God*) that goest to the Pulpit; preach this Sermon as it were the last that thou shouldest make to thy people. Heark (*A nobleman*) lay aside the high conceit of thy honour; death ere it be long will * lay thy honour in the dust, and make thee as base as the earth that thou treadest under thy feet. Heark (*thou that now readest this booke*) assure thy selfe, ere it be long, there will be but two holes where now thy two eyes are placed: and others shall read the truth of this lesson upon thy bare skul, which now thou readest in this little booke. How soon I know not; but this I am sure of; that *thy time is appointed, thy i moneths are determined, thy*

* Mors sceptrā ligonibus aequat. h Job 14.14.
i Job 14.5.

*k daies are numbred, and the very last
 houre is limited, beyond which thou
 shalt not passe. For then the m first-born
 of death, mounted on his n pale horse,
 shall alight at thy doore: and (notwith-
 standing all thy wealth, thy honour, and
 the teares of thy dearest friends) will
 carry thee away bound hand and foot,
 as his prisoner, and keep thy body un-
 der a load of earth, untill that day
 come, wherein thou must be brought
 forth, to o receive according to the
 things which thou hast done in that body,
 whether good or evill. Oh, let not then
 the false hope of an uncertain long life
 hinder thee from becoming a present
 practiser of religious piety. God * offe-
 reth grace to day, but who promiseth to
 morrow? There are now in hell many
 young men, who had purposed to re-
 pent in their old age: but death cut
 them off in their impenitency, ere ever
 they could attain to the time they set
 for their repentance. The longer a man
 runs in a disease, the harder it is to be
 cured; for custome of sin breeds p hard-
 nesse of heart: and the impediments
 which hinder thee from repenting now,*

*k Psal. 90. 10. Dan. 5. 26. Stat sua cuiq; dies. Virg.
 l Job 15. 4. m Job 17. 13. n Revel. 6. 8.
 o 2 Cor. 5. 10. * Psal. 95. 7. Heb. 3. 7. Poenitanti
 veniam spondit, sed vivendi in crastinum non
 spondit. Chrys. Nemo tam divos habuit faven-
 tes, Crastinum ut possit sibi polliceri. Senec.
 p Heb. 3. 13.*

will

will hinder thee more, when thou art more aged.

A wise man being to go a far & long journie, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble & tired old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdom for him that is to saile a long & dangerous voyage, to lie playing and sleeping whilest the wind serveth, and the sea is calme, the ship sound, the pilot well, the mariners strong: and then set forth when the winds are contrary, the weather tempestuous, the sea raging, the ship rotten, the pilot sicke, and the failers languishing? Therefore, O sinfull soule, begin now thy conversion to God, whilest life, health, strength, and youth lasteth: before those 9 yeers draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service the *first born*; and the *first fruits*; and those to be offered unto him without delay. So just *Abel* offered unto God his *firstlings*, and *sattest lambs*: and reason good, that the best Lord should be first & best served. All Gods servants should therefore use

q Eccl. 12. 1. r Exod. 13. 2. s Exod. 22. 29.
t Gen. 4. 4. u Eccl. 12. 1.

member to serve their Creatour in the daies of their youth : and *early in the morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. *Ye shall not see my face* (saith *Joseph* to his brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of *Jesus*, if thou givest thy younger yeers to the Devill, & bringest him nothing but thy blind, lame, & decrepit old age? *Offer it unto thy Prince.* saith *Malachie*: If he will not accept such an one to serve him; how shall the Prince of princes admit such an one to be his servant? If the King of *Babel* would have young men (*well favoured, and such as had ability in them*) to stand in his palace, *Dan. 1. 4.* shall the King of heaven have none to stand in his Courts, but the blind and lame, such as the soule of *David* hated? Thinkest thou, when thou hast served Satan with thy prime yeers, to satisfie God with thy dotage? Take heed, lest God turn thee over to thy old master againe: that as thou hast all the daies of thy life done his work, so he may in the end pay thee thy wages. Is that a fit time to undertake by thy serious exercises of repentance (which is the work of works) to turn thy sinfull soule to God, when thou art not able

x *Gen. 22. 3.* y *Gen. 43. 3.* z *Mal. 1. 8.*

with

with all thy strength to turn thy weary bones on thy soft bed ? If thou findest it so hard a matter now, thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, paine will distract thee, the feare of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished afore-hand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy selfe, or to heare the words of comfort from others : not to pray alone, nor to joyne with others who pray for thee. It may be thou shalt be taken with a dumb palse, or such a deadly senselesnesse, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindfull now to serve him in thy life ? The feare of death will drive many at that time to cry, *a Lord, Lord;* but Christ protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*) *with^b teares seeke to repent, & yet find no place of repentance*. For man hath not free-will to repent when he will, but when God will give him grace : and if *Mercy* shewed her selfe so inexorable, that she would not

^a Mat. 7. 22. ^b Heb. 12. 17.

open her gates to so tender suiters as Virgins, to so earnest suiters as *knockers*, because they knocked *too late*: how thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leave thee, & didst never yet knocke with thine owne fists upon the breast of a penitent heart? And justly doth her Grace deny to open the gates of heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not suffer Christ, whilest he d knocke, to enter in at the door of thy heart. Trust not either late repentance, or long life: not late repentance, because it is much to be feared, lest that the repentance which the feare of death enforceth, dies with a man dying. And the hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but free-will offerings, and the repentance that pleaseth him must be *voluntary*, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure than death, so nothing is more uncertaine than the time of dying. Yea, oft-times when ripenessse of sin is hastened by outragi-

c Mat. 25. 12. d Rev. 3. 10. e Nascentes morimur, finisque ab origine pendet: Et pubescentes juncta senectia premit. *Mani.*

ousnessse

ousnesse of sinning, God suddenly cutteth off such vicious livers, either with the sword, intemperateness, luxury, surfet, or some other fearfull manner of sicknesse. Mayest thou not see, that it is the evill spirit that perswades thee to deferre thy repentance till old age; when experience tells thee, that not one of a thousand that takes thy course, doth ever attain unto it. Let Gods holy Spirit move thee, not to give thy selfe any longer *g to eate and drink with the drunken, lest thy master send death for thee, in a day when thou lookest not for him, and in an houre that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the hypocrites, where shall be weeping and gnashing of teeth.* But if thou lovest h long life, feare God, and long for life everlasting. The longest life here, when it comesto the period, will appeare to have been but as a *i tale that is told, a i vanishing vapour, a flitting i shadow, a seeming m dream, a glorious flower, growing and i flourishing in the o morning, but in the evening cut downe and withered: or like a p Weavers shuttle, which by winding here and there, swift-*

f Nequities vitæ non finit esse finem. *g* Mat. 24.49. &c. *h* Deut. 30.15. Pro. 3.2. Psal. 3.2. & 34.15. &c. *i* Psal. 90.9. *k* Jam. 4.14. *l* Psal. 109.23. *m* Psal. 76.5. *n* 1 Pet. 1.24. *o* Psal. 90.9. *p* Isa. 38.12.

ly unwindeth it self to an end. It is but a *moment*, saith *S. Paul*. O then the madnesse of man ! that for a *moment of* *sinfull pleasures* will hazard the losse of an *Eternall weight of glory*.

These are the seven chief hinderers of piety, which must be cast out like *Mariæ Magdalens* seven devils, before ever thou canst become a true *practiser of piety* : or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

q. 1. Cor. 4. 17. 1. Heb. 11. 25. 1. 2 Cor. 4. 17.
t. Mar. 16. 9. Luke 8. 2.

The conclusion.

TO conclude all: forasmuch as thou seest, that without Christ thou art but a slave of sin, Deaths vassall, and worms meat, whose thoughts are vaine, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end: What wise man would incurre these hellish torments, though he might by living in sin purchase to himself for a time the Empire of *Augustus*, the riches of *Cæsius*, the pleasures of *Solemon*, the policy of *Achitophel*, the voluptuous fare and fine apparell of *Dives* : for what should it availe a man (as our Sav'our saith) *to win the whole wor'd for a time ; and then to lose his soule in hell for ever* :

And

And seeing that likewise thou seest how great is thy happinesse in Christ, and how vain are the hinderances that debarre thee from the same ; *beware* (as the Apostle exhorteth) *of the deceitfulnesse of sin*. For that sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soule : and in the meane while harden (unawares) thine impenitent heart.

Sin (as a Serpent) seems beautifull to the eye : but take heed of the sting behind, whose venomous effects if thou knewest, thou wouldst as carefully flie from sin, as from a Serpent : For,

1. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hatefull to all good men.

2. Sin brought upon thee all the evill crosses, losses, disgraces, and sicknesses, that ever befall thee. * *Fooles* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted*. *Jeremy* in lamenting manner asketh the question, *y Wherefore is the living man sorrowfull?* The holy Ghost answereth him, *Man suffereth for his sin*. Hereupon the Prophet takes up that dolefull out-cry against sin,

|| *Psalm*. 5. 12. x *Psalm*. 107. 27. y *Lamentation*. 3. 39.

as the cause of all their miseries, ² *Woe now unto us that ever we have sinned.*

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgement, than ever hitherto befell thee. Reade Levit. 29. 18. &c. Deut. 28. 15. &c.

4. And lastly, if thou wilt not cast off thy sin, God (when ^a *the measure of thy iniquitie is full*) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate sense; ^b *Let then* (O sinner) *my counsell bee acceptable unto thee: breake off thy sins by righteousness, and thine iniquities by shewing mercy toward the poore. O let there (at length) be an healing of thine error.* ^c *Nathan* used but one parable, and *David* was converted: *Jonas* preached but once to ^d *Ninive*, and the whole city repented: *Christ* looked but once on *Peter*, and ^e *he went out and wept bitterly.* And now that thou art oft, and so lovingly

² Lam. 5. 16. ^a Gen. 15. 16. ^b Lament. 4. 27.

^c 2 Sam. 12. 15. ^d Jona 3. 5. &c. ^e Luk. 22. 62.

intreated,

intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself by his ſ embassadors doth *pray thee to be reconciled unto him*: leave off thine adultery, with *David*; repent of thy sins, like a true Ninivite; and whilest Christ looketh in mercy upon thee, leave thy wicked corruptions, & weep bitterly for thine offences.

Content not thy selfe with that formall religion, which unregenerated men have framed to themselves, in stead of sincere devotion. For in the multitude of opinions, most men have almost lost the practice of true religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an antipathy betwixt some vices.) But remember that Christ saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of heaven.* Consider with thy selfe, how far thou comest short of the Pharisees in fasting, praying, frequenting the Church, and in giving of almes. Think with thy selfe, how many Pagans, who never knew Baptism, yet in morall vertues, and honesty of life, go far beyond thee. Where

℥ 1 Cor. 5. 20. § Mat. 5. 20.

is then the life of Christ thy Master : and how far art thou from being a true Christian? If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a regenerated soule; though thou reformatest thy selfe, like ^b Herod, from many other vices. A true Christian must have respect to walke in the truth of his heart, in all the commandments of God alike : for (saith Saint James) *Hee that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us ^k *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sin is enough to damne a mans soule, without repentance: dream not to goe to heaven by any neerer or easier way than Christ hath trained unto us in his word. The way to heaven is not *easy* or *common*, but *strait* and *narrow*: yea, *so narrow*, that Christ protesteth, that *a rich man shall hardly enter into the Kingdome of heaven*: and that those who *enter*, are but *few*; and that those few cannot get in, but by *striving*: and that some of those who *strive* to enter in, *shall not be able*. This all Gods Saints (whilst they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing the word, and receiving the sa-

^b Mat. 6. 20. ⁱ James 2. 10. ^k 1 Peter 2. 1.
^l Mat. 7. 14. & 19. 23. & 22. 14. Luk. 13. 24.

craments, and with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

If thou wilt not beleeeve this truth, I assure thee, that the Devill, which perswades thee now, that it is easie to attain heaven, will tell thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soule, and to goe the right and safe way to heaven: get forthwith (like a *wise virgin*) the oile of *pietie* in the lamp of thy *conversation*; that thou mayest be in a continuall readinesse to meet the Bridegroom, whether he cometh by death, or by judgement. Which that thou mayest the better doe, let this be thy daily practice.

in Mat. 25. 1. &c.

How a private man must begin the morning with piety.

AS soon as ever thou awakest in the morning, keep the doore of thy heart fast shut, that no earthly thought may enter before that God be come in first: and let him (before all others) have the *first* place therein. So all evill thoughts either will not

n *Primitiæ oris & cordis Deo offerenda. Ambrosius in Psal. 119.*

clare

dare to come, or shall the easier be kept out: and the heart will more favour of piety and godlinesse all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God & his Word; and dressed like the lamp in the Tabernacle, every morning & evening, with the *oile olive of Gods word*; and *p* perfumed with the sweet *incense of prayer*, Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous oathes.

Begin therefore every daies worke with Gods word and praier. And offer up unto God upon the altar of a *contrite heart*, the *groanes of thy spirit*, and the *scavies of thy lips*, as thy morning sacrifice, and the first fruits of the day. And as soon as thou awakest, say unto him thus.

o Exod. 27. 20, 21. p Exod. 30. 7. Psal. 141. 2.
q Psal. 51. r Rom. 8. f Hof. 14. 2.

*A short Soliloquie when one first wakes
in the morning.*

My soule waiteth on thee, O Lord,
more than the morning watch
watcheth for the morning. u O God, ther-
t Psal. 130. 6. u Psal. 67. 1.

ore be mercifull unto me, and blesse me,
and cause thy face to shine upon me: fill
me with thy mercy this morning, so shall
I rejoyce, and be glad all my daies.

Meditations for the morning.

Then meditate,

HOW almighty God can (in the
resurrection) as easily raise up
thy body out of the grave from the
sleep of death, as he hath this morning
wakened thee in thy bed, out of the
sleep of nature. At the dawning of
which resurrection day, Christ shal come
to be glorified in his Saints: and eve-
rie one of the bodies of the thousands
of his Saints (being fashioned like unto
his glorious body) shall shine as bright
as the Sun. All the Angels shining like-
wise in their glory, the body of Christ
surpassing them all in splendor & glo-
rie: and the Godhead excellling it. If
the rising of one Sun make the morning
skie so glorious, what a bright-shining
& glorious morning will that be, when
so many thousand thousands of bodies,
far brighter than the Sun, shall appeare
and accompany Christ & his glorious
traine, conining to keep his generall
y Sessions of righteoufness, & to z judge

x Psal. 132. 16. 2 Thef. 1. 10. Jude ver. 14. Phil.
3. 21. Mat. 13. 43. & 17. 2. Luke 9. 31. y Acts
27. 31. z 1 Cor. 6. 3.

the wicked angels, and ^aall ungodly men: And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternall blisse and glory of that day, which is properly termed, ^b*the resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the *eyes of faith* to fore-see the glorious light of this day.

2. That thou knowest not how neere the evill spirit (which *enight and day like a roaring Lion walketh about, seeking to devoure thee*) was unto thee whilst thou slept'st, and wast not able to help thy selfe: and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine with his ever-waking providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the Cocke crow, ^cremember *Peter*, to imitate him, and call to mind that *cock-crowing* sound of the last *trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such as thou wouldst wish to be then: lest at that day thou

^a Jude v. 15. ^b Luke 14. 14. ^c 1 Pet. 5. 8. Job 17. ^d Job 1. 10. Psal. 121. 4. & 34. 7. & 91. 11. Gen. 31. 2, 2. 2 Kin. 6. 16. ^e Luke 21. 61, 62. ^f

wilt wish that thou hadst never seen this, yea, curse the day of thy naturall birth, for want of being new born by spirituall grace. * When the Cock crows, the thiefe despaires of his hope, and gives over his nights enterprize: so the Devill ceases to tempt or attempt any further, when he heares the devout soule waking her selfe with morning praier.

4. Remember that almighty God is about thy bed, g and seeth thy down-living, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy waies. Remember likewise that his holy Angels, who h guarded and watched over thee all night, doe also behold how thou wakest and risest. Doe all things therefore as in the awfull presence of God, and in the sight of his holy Angels.

5. As thou art putting on thine apparell, remember that they were first given as coverings of shame, being the filthy effect of sin: and that they are made but of the offalls and excrements of dead beasts: Therefore whether thou respect the stuffe, or the first institution, thou hast so little cause to be

f Jer.29.14. Job3.1. Tit.3.5. * Gallo canente, suas latro relinquit insidias,&c. *Ambr.Hexam. lib.6.cap.14.* g Psal.139.2,3. h Gen.31.42.& 32.1,2. Psal.91.5,11. Act.12.11.

proud of them, that thou hast great cause to be humbled at the sight and wearing of them; seeing the richest apparell are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, and to fence thy body from cold; so thou shouldst be as carefull to cover thy soul with that *wedding garment*, which is the *righteousnesse of Christ*, and (because apprehended by our faith) called the *righteousnesse of the Saints*: lest whilest we are richly apparelled in the sight of man, we be not found to walk *naked* (so that all our filthinesse be seen) in the sight of God. But that with his *righteousnesse* (as with a robe) we may cover our selves from perpetuall shame: and shield our souls from that fiery cold that will procure infernall *weeping and gnashing of teeth*. And withall consider, how blessed a people were our nation, if every silken sute did cover a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thanks. But if it prove otherwise, their *m* reckoning will prove the heavier in the day of their accounts.

i Mat. 12. 11. Rom. 13. 14. i Cor. 1. 30. Phil. 3. 9.
Apoc. 19. 8. Eph. 4. 24. k Apoc. 16. 15. i Mat.
22. 13. m Luke 12. 48.

6. Con-

6. Consider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a *new life*; and in causing the *o Sunne*, after his unceasing race, to rise again to give thee light. Let not then his glorious light burne in vain: but prevent rather (as oft as thou canst) the *Sunne-rising*, to give God thanks: and kneeling down at thy bedside, salute him at the *day-spring*, with some devout *Antelucanum*, or morning *Soliloquie*,^p containing an humble confession of thy sins, the pardon of thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy selfe, and all that do belong unto thee.

ⁿ Lam. 3. 23. ^o Psa. 139. 5. ^p Wisd. 15. 2. 3.

Briefe directions how to reade the holy Scriptures, even every yeere over with ease, profit, and reverence.

BUt forasmuch that as Faith is the soule, so reading and meditating of the Word of God are the parents of prayer. Therefore before thou prayest in the morning, first reade a Chapter in the Word of God, then meditate a while with thy selfe, how many excellent things thou canst remember:

As first, what good counsels or exhortations to good works, and to holy life.

Secondly.

Secondly, what threatnings of judgments against such and such a sin: and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiſeth to patience, chaſtity, mecy, almes-deeds, zeale in his ſervice, charity, faith, and truſt in God, and ſuch like Chriſtian vertues.

Fourthly, what gracious deliverances God hath wrought, and what ſpeciall blessings he hath beſtowed upon them, who were his true & zealous ſervants.

Fifthly, apply theſe things to thine owne heart, & read not theſe Chapters, as matters of hiftoricall diſcourſe; but as if they were ſo many letters, or epiſtles ſent down from God out of heaven unto thee: for *what ſoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himſelfe ſtood by, and ſpake theſe words unto thee, to excite thee to thoſe vertues, to diſſwade thee from thoſe vices: aſſuring thy ſelf, that if ſuch ſins (as thou readeſt there) be found in thee without repentance, the like plagues will fall upon thee: but if thou doſt praſtiſe the like piety and vertuous deeds, the like blessings ſhall come unto thee and thine.

In a word, apply all that thou readeſt

in

in holy Scripture, to one of these two heads chiefly ; either to confirme thy faith, or to increase thy repentance : for as ** Sustine & abstine*, Beare & forbear, was the Epitome of a good Philosophers life ; so *Crede & respisce*, Beleeve and repent, is the whole summe of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soule, than five read and run over without marking their scope & sense, or making any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters every day : one in the morning, another at noon, and the third at night (reading so many Psalmes in stead of a Chapter, as our Church Liturgie appoints for morning & evening prayers) thou shalt read over all the *Canonickall* *a Scriptures* in a yeer, except six Chapters, which thou mayest adde to the taske of the last day of the yeere. The reading of the Bible in order, will help thee the better to understand both the

* *Epictet. dict.* a In the Canonickall books of the Old Testament are 931. Chapters, but distributing the 150. Psalmes into 60. parts, thou shalt find but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three, into 365. (the number of the daies of the yeer) there will remain but six, which thou maist dispose of as is prescribed.

history and scope of the holy Scripture. And as for the ^b *Apocrypha*, being but penned by mans spirit, thou maist reade them at thy pleasure : but beleeeve them so far as they agree with the Canonickall Scripture, which is indited by the holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to reade every morning a chapter, &c. O man, remember that thy life is but short, and that all this busines is but for the use of this short life : but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier, defraud thy foggie flesh of so much sleep, but rob not thy soule of her food, nor God of his service : and serve the almighty duly, whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holinesse*, whereof hee warneth us by repeating so often, *Be ye holy, for I am holy*. And when he de-

^b *Hos viginti duos libros lege, cum Apocryphis verò nihil habeas negotii : has tantum studiosè meditare Scripturas, quas in Ecclesià confidenter legimus. Multò prudentiores te & religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos : Ac Veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyril. Hier. Catech. 4. c. Levit. 11. 24. & 19. 2. & 20. 7. 1 Pet. 2. 5.*

voured

voured with a sudden fire ^d *Nadab and Abihu*, for offering unto him incense with strange fire (like those now-a-daies, who offer prayers from hearts fraught with the fire of lust & malice) the Lord would give no other reason of his judgements but this, ^e *I will be sanctified in them that come neere me.* As if he should have said: If I cannot be sanctified *by them* who are my servants, in serving me with that holinesse that they should; I will be sanctified *on them*, by confounding them with my just judgements, which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites, that when they were in camp against their enemies, they should digge a hole with a paddle, and cover their excrements: his reason is, ^f *For the Lord thy God walketh in the midst of the camp to deliver thee, and to give up thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee, and turne away from thee.*

If he will have men to be so holy in time of war in the field, how much more holinesse expecteth hee at our hands in time of peace in our houses? Therefore saith *Zophar in Job*, *If thou*

^d Levit. 10. 2. ^e Ver. 2. ^f Deut. 23. 13, 14.

prepare thine heart, and stretch out thine hand toward God to pray : if iniquity be in thy hand, put it far away, and let no wickednesse dwell in thy tabernacles, Job II. 13, 14. For, as Esay saith, If there be any uncleannesse in our hands (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many praiers, the Lord will hide his eyes from us, and will not beare our praiers, Isa. I. 15. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sin: and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, & adorned thy body with apparell which becometh thy calling, and the image of God which thou bearest, shut thy chamber doore, and kneele down at thy bed side, or some other convenient place; and in reverent manner lifting up thy heart, together with thy hands and eies, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God, from the altar of a contrite heart, thy praier as a morning sacrifice, through the mediation of Christ, in these or the like words.

A prayer for the morning.

O Most mighty and glorious God, full of incomprehensible power and majesty, whose glory the very hea-
ven

ven of g heavens is not able to contain: look down from heaven upon me thine unworthy servant, who here prostrate my selfe at the h footstoole of thy throne of grace. But look upon me, O Father, through i the merits and mediation of Jesus Christ thy beloved Son, *in whom only thou art well pleased.* For of my self I am not worthy to stand in thy presence, or to speak with my k unclean lips to so holy a God as thou art. For thou knowest that *in l sin I was conceived* and born, and that I have lived ever since in iniquity: so that I have broken all thy holy commandments by sinfull motions, uncleane m thoughts, evill words, and wicked works; omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices which thou (under the peralty of thy displeasure) hast forbidden.

[Here thou mayest confesse unto God thy secret sins, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I doe here with griefe of heart confesse unto thee, &c.*]

g 1 Kin. 8. 27. h Pla. 32. 7. Heb. 4. 16. i Dan. 9. 18. Matth. 3. 17. k Ilaiah 6. 5. l Psal. 51. 6. m Gen. 6. 5. Mat. 15. 19. & 12. 34. Psal. 141. 2. Dan. 5. 10, 11. Levit. 26. 14. &c.

And for these my sins, O Lord, I stand here guilty of thy ⁿ curse, with all the ^o miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea, Lord, I confesse, that it is thy *mercy which endureth for ever, and thy compassion which never failes*, that is the cause that I have not been long ago consumed. ^p *But with thee, O Lord, there is mercy and plenteous redemption.* In the multitude therefore of thy ^q *mercy, and confidence in Christs merits*, I intreat thy divine majesty, that thou wouldst not ^r *enter into judgement with thy servant, neither be extreme to marke what I have hitherto done amisse*: for if thou dost, then no *fl:sh can be justified in thy sight*; nor any living stand in thy presence. But be thou mercifull unto me, and *wash away all the uncleanness of my sins*, with the merits of that precious blood, which Jesus Christ hath shed for me. And seeing that he hath borne the burthen of that ^r curse which was due to my transgressions: O Lord, deliver me from my sins, and from all those judgements which hang over my head, as due unto me for them: And separate

ⁿ Deut. 7. 26. Dan. 9. 11. Gal. 3. 10. ^o 1 Esd. 9. 13.
^p Psal. 130. 7. ^q Psal. 5. 7. & 13. 5. ^r Psal. 143. 1.
^f Ezek. 36. 25. ⁱ John 1. 9. ^t Gal. 3. 13.

them *u* as far from thy presence, as the East is from the West: bury them in the *x* *buriall of Christ*, that they may never have power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to *y* *wash away my sins* with the blood of thine immaculate Lambe; but also to purge my heart by thy holy Spirit, from the drosse of my naturall corruption: that I may feel thy Spirit more and more killing my sin in the power and practice thereof; so that I may with more *z* freedome of mind, and liberty of will *a* serve thee the ever living God, *in righteousness and holinesse* this day: And give me grace, that by the direction & assistance of the same thy holy Spirit, I may persevere to be thy faithfull & unfeigned servant unto my lives end; that when this mortall life is ended, I may be made *a* partaker of immortality and everlasting happinesse in thy heavenly Kingdome. In the meantime, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number & remnant of daies, which thou hast appointed for me to live in this vale of

u Psal. 103. 12. *x* Colos. 2. 12, 13. Ephes. 2. 5, 6
y John 1. 29. Psal. 51. 7, 10. *z* Galat. 4. 24, 25.
a Luke 1. 74, 75. *b* Mat. 24. 13.

misery: *c* Teach mee so to number my daies, that I may apply my heart unto wisdom. And as thou dost adde daies unto my life; so, good Lord, I beseech thee, adde repentance & amendment to my daies: that as I grow in yeers, so I may increase in grace and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces which thou knowest to be wanting in me, and necessary for me: with an increase of all those good gifts where-with thou hast already endowed me: that so I may be the better enabled to lead such a godly life, and honest conversation, as that thy Name may thereby be glorified, others may take good example by me, and my soule may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the holy Ghost. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks for all those blessings, which of thy goodnesse thou hast bestowed upon me. And nameiy, for that thou hast of thy free love, according to thine eternall purpose, *c* elected me before the foundation of the world was laid, unto salvation in Jesus Christ: for that thou hast created me in thine own

c Psal. 90. 10. *d* Rom. 14. 17. *e* Eph. 1. 4. Mat. 25. 24. *f* Gen. 5. 6. Eph. 4. 24. Col. 3. 10.

image:

image : and hast begun to restore that in me, which was lost in our first parents : for that thou hast effectually g called me by the working of thy Spirit, in the preaching of the Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, & obedience of thy blessed will: for that thou hast bought and h redeemed me with the blood of thine only begotten Son, from the torment of hell, and thrall of Satan : for that thou hast by i *Faith in Christ freely justified me*, who am by nature the child of wrath : for that thou hast in good measure sanctified me by thy holy Spirit, and givest me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, raiment, peace, prosperity, and plenty; and for that thou hast preserved me this night from all perills & dangers of body and soule, and hast brought me safe to the beginning of this day. And as thou hast row wakened my body from sleep; so I beseech thee waken my soul from sin & carnall security : and as thou hast caused the k light of the day to shine in my bodily eyes; so, good Lord, cause the light

g Rom. 8. 28. Mat. 22. 3. Rom. 1. 16. & 16. 25, 26.
 i Pet. 2. 8, 9. h Apoc. 5. 9. i Rom. 3. 28. Gal.
 2. 16. Eph. 1. 3. i Cor. 6. 11. i Pet. 1. 2. k Eph. 5. 13.

of thy Word and holy Spirit to illuminate my heart, and give me grace as one of thy *children of light*, to walk in all holy obedience before thy face this day: and that I may *endeavour to keep faith and a cleere conscience towards thee, and towards all men*, in all my thoughts, words, & dealings. And so, good Lord, blesse all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soule & conscience in that day, when I shall make my finall accounts unto thee for them. Oh my God, keep thy servant that I do no evill unto any man this day: and let it be thy blessed will, not to suffer the Devill, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or violence. But let the eie of thy holy providence watch over me for good, and not for evill; and command thy *holy Angels to pitch their tents round about me*, for my defence & safety in my going out, and comming in, as thou hast promised they should do about them that fear thy Name. For *into thy hands, O Father, I doe here commend my soule and body, my actions, & all that ever I have,*

1 Luke 16. 8. Phil. 2. 15. m Aa. 24. 16. n Psal. 34. 7. & 91. 11. o Psal. 31. 5. Luke 23. 46.

to

to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if at any time this day, I shall through frailty forget thee; yet, Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyrannie of the Devill, the World, & Antichrist. Give thy Gospel a free and a joyfull passage through the world, for the conversion of those, who belong to thine election and Kingdome.

Blesse the Churches and Kingdomes wherein we live, with the continuance of peace, justice, and true religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health and all happinesse, to reign over us. Blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the royall progenie: increase in them all heroicall gifts and spirituall graces, which may make them fit for those places for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Common-wealth, to governe the Commons
in

in true religion, justice, obedience, and tranquility. Be mercifull unto all the brethren which fear thee, and call upon thy Name. And comfort as many among them as are sick and comfortless in body or mind : especially, be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel ; and give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom : for the glory of thy Name, the further enlarging of the truth, and the more ample increase of their owne comfort and consolation. Hasten thy comming, O blessed Saviour, and end these sinfull daies. And give me grace, that like a wise Virgin I may be prepared with oile in my lamp, to meet thee the sweet Bridegroom of my soul, at thy comming, whether it be by the day of death, or of judgement. And then Lord Jesus come when thou wilt : *even Lord Jesus, come quickly,* These and all other graces, which thou knowest needfull and necessary for me this day and evermore, I humbly begge and crave at thy hands, O Father, giving thee thy glory, in that forme of praier which Christ himselfe hath taught me to say unto thee :

*Our Father which art in Heaven,
Hallowed be thy name, &c.*

Meditations

*Meditations to stirre us up to
morning praier.*

IF when thou art about to pray, Satan shall suggest that thy praiers are too long, and that therefore it were better either to omit praiers, or else to cut them shorter: meditate, that praier is thy *spirituall sacrifice, wherewith God is well pleased*: and therefore it is so displeasing to the Devill, & so irksome to thy flesh. Bend therefore thy affections (will they, nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more it is unpleasing to thy flesh.

2. Forget not how the holy Ghost puts it downe as a speciall note of reprobates; *q They call not upon the Lord: They call not upon God.* And when *Eli-phaz* supposed that *Iob* had cast off the feare of God, and that God had cast *Iob* out of his favour; he charged him, that he *restrained praier before God*, *Job 15.4.* making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that *whosoever shall call on his name, shall be saved.* It is certaine, that he who maketh no conscience of the duty of praier, hath no grace of the holy Spirit in him. For the Spirit of Grace

p *Heb. 13. 15, 16. q Psal. 14. 4. & 53. 4.*

and

and of Praier are one,& therefore Grace and Praier go together. But he that can from a penitent heart (morning & evening) pray unto God, it is sure that he hath his measure of grace in this world, and he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptomes of a sick body; so irksomnesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his Word speakes unto thee, are two sure signes of a sick soule.

4. Call to mind the zealous devotion of the Christians in the Primitive Church, who spent many whole nights and vigils in watching and praying for the forgivenesse of their sins; and that they might be found ready at the coming of Christ. And how that *David* was not content *to pray at morning, at evening, and at noon*; but he would also *rise up at mid-night, to pray unto God*. And if Christ did chide his Disciples, because they would not watch with him one houre in praying, what chiding dost thou deserve, who thinkest it too long to continue in praier but one quarter of an houre? If thou hast spent divers houres in seeing a vain mask or a play: yea, whole daies and nights in

Psal. 15. 16, 17. & 67. 6.

carding

carding and dicing, to please thy flesh ; be ashamed to think a praier of a quarter of an houre long, to be too long an exercise for the service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknowne, and therefore ^t un-edifying tongue (fit only for the children of ^u mysticall Babylon) mutter over upon their ^x Beads, every morning and evening, so many scores of *Ave-Maries*, *Pater-nosters*, and idolatrous Praiers: how shall they, in their superstitious devotion rise up in judgment against thee, professing thy selfe to be a true worshipper of Christ ? If that thou thinkest these praiers to be too long a taske , being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and so compiled of Scripture phrase , as that thou mayest speak to God, as well in his own holy words, as in thine own native language : Be ashamed, that Papists in their superstitious worshipping of creatures, should shew themselves more devout than thou, in the sincere worshipping of the true & only God : and indeed a praier in private devoti-

^t 1 Cor. 14. 13. & 16. 26, 27. ^u Genes. 11. 7, 9. Apoc. 27. 5. ^x A Superstition. *Qui filo incertis numerant sua murmura baccis. Mant. Alphons lib. 4.*

on should be *one continued speech*, rather than *many broken fragments*.

6. Lastly, when such thoughts come into thy head, either to keep thee from praier, or to distra& thee in praying, remember that those are the fowls which the evill one sends to devoure the good seed, and the carkasses of thy spirituall sacrifices; but endeavour with *Abraham, to drive them away*, Gen. 15. 11. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for praier and holy devotion: strive not too much for that time, but humbling thy selfe at the sense of thy infirmity and dulnesse, knowing that God accepteth the willing mind (though it be oppressed with the heavinesse of the flesh) endeavour the next time to recompense this dulnesse, by redoubling thy zeale, and for the time present commend thy soule to God in this or the like short praier.

z. Vox continuata, non concisa & rupta, ut batologia vitetur. Per. de amic. rat. conc. cap. 10.

Another short morning praier.

O Most gracious God and mercifull Father, I thine unworthy servant do here acknowledge, that as I have bin born in sin, so I have lived in iniquity, and broken every one of thy commandments, in thought, word, and deed; following

lowing the desires of mine owne will,
and lusts of my flesh, not caring to be
governed by thy holy Word and Spi-
rit : and therefore I have justly deser-
ved all shame and misery in this life,
and everlasting condemnation in hell
fire, if thou shouldest but deal with me
according to thy justice, and my desert.
Wherefore, O heavenly Father, I be-
seech thee (for thy Son Jesus Christ his
sake, and for the merits of that bitter
death, and bloody passion, which I be-
leeve that he hath suffered for me) that
thou wouldest pardon and forgive un-
to me all my sins, and deliver me from
the shame and vengeance which is due
unto me for them. And send thy holy
Spirit into my heart, which may assure
me, that thou art my Father, and that I
am thy childe, and that thou lovest me
with an unchangeable love : and let the
same thy good Spirit lead me in thy
truth, and crucifie in me more and more
all worldly and carnall lusts, that my
sin may more and more die in me, and
that I may serve thee in unfeigned
righteousnesse & holinesse this day, and
all the daies of my life : that when this
mortall life is ended, I may (through
thy mercy in Christ) be made a parta-
ker of everlasting glory in thy heaven-
ly Kingdome. And here, O Lord, from
the bottome of my heart I thanke thee
for

for all thy blessings which thou hast bestowed upon my soul & body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, & preserving me from my youth up, untill this present day and houre, by thy most gracious providence.

I thanke thee most specially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evill that may hurt me, and from falling into any grosse sin that should offend thee. Set thy feare before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my self & all my waies and actions, together with all that do belong unto me, unto thy gracious direction and protection, praying thee to keep both them & me from all evil, and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long & prosperous reigne over us. Blessè our gracious Queen *Mary*, Prince *Charles*, and the

the rest of the royall progenie : endue them with thy grace, and defend them from all evill. Blesse all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places : be favourable to all that fear thee, & tremble at thy judgments : comfort all those that are sick & comfortlesse. Lord, keep me in a continuall readinesse by faith and repentance for my last end: that whether I live or die, I may be found thine owne, to thine eternall glory, and mine everlasting salvation, through Jesus Christ my only Saviour. In whose blessed name I begge these mercies at thy hands, and give thee thy praise and glory, in that praier which he hath sanctified with his owne lips, saying, *Our Father which art in heaven, &c.*

Further meditations to stirre us up to praier in the morning.

THinke not any businesse or haste (though never so great) a sufficient excuse to omit praier in the morning : but meditate,

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed & blessing thereon; seeing it is certain that nothing can prosper without his blessing.

2. That many a man when he thought
himselfe

himselfe surest, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy body from ill airs: how much more carefull shouldest thou be to pray, to preserve thy soul from evill temptations?

4. That the time spent in praier never hindereth, but furthereth & prospereth a mans journey and businesse.

5. That in going abroad into the world, thou goest into a Forrest full of unknowne dangers: where thou shalt meet many briars to teare thy good name, many snares to trap thy life, and many hunters to devoure thy soule. It is a field of pleasant grasse, but full of poysonous Serpents. Adventure not therefore to goe naked among these briars, till thou hast prayed Christ to cloath thee with his righteousness, nor to passe through these snares and ambushments, till thou hast prayed for Gods providence to be thy guide, nor to walk bare foot through this snakie

a Qu m dies vidit veniens superbum, Hunc dies vidit fugiens jacentem. *Seneca*. Nescis quid vesper serus vehat. *Varro*.

field,

field, till (*having thy feet shod with the preparation of the Gospel of peace*) thou hast prayed to have still the brazen Serpent in the eyes of thy faith, that so if thou comdest not home holier, thou mayest be sure not to returne worser, than when thou wentest out of doore.

Therefore, though thy haste be never so much, or thy business never so great; yet goe not about it, nor out of thy doores, till thou hast at least used this or the like short praier.

A brieft praier for the morning

O Mercifull Father, for Jesus Christ his sake I beseech thee, forgive me all my known and secret sins, which in thought, word, or deed I have committed against thy divine majesty. And deliver me from all those judgements which are due unto me for them; and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soule. And to this end, I commend my selfe and all my actions unto thy blessed protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation

tion of my poor soule, which thou hast bought with thy precious bloud. Bless me therefore, O Lord, in my going out, and comming in ; and grant, that whatsoever I shall thinke, speake, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake : in whose blessed name I give thee thy glory, and beg at thy hands all other graces which thou seest to be needfull for me this day and ever, in that praier which Christ himselfe hath taught me, saying : *Our Father which art in heaven. &c.*

Meditations directing a Christian how he may walk all the day with God, like Enoch.

HAVING thus begun, keep all the day after as diligent a watch as thou canst over all thy thoughts, words, and actions: which thou mayest easily do, by craving the assistance of Gods holy Spirit, and observing these few rules.

First, for thy thoughts.

BE carefull to suppress every sin in the first motion. Dash Babylons children (whilest they are young) against the stones. Tread betimes the Cockatrice egge, lest it break out into a Serpent.

Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custom of sinning take away the conscience of sin, and then shalt thou waxe so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any imagination, which is either impossible for thee to doe, or unprofitable if it be done: but rather think of the worlds vanity, to contemne it; of death, to expect it; of judgement, to avoid it: of hell, to escape it; and of heaven, to desire it.

3. Desire not to fulfill thy mind in all things; but learn to deny thy selfe those desires (though never so pleasing to thy nature) which being attained, will draw either scandall on thy religion, or hatred to thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery, through unbelief, self-love, and wilfull breaches of Gods Law, and the necessity of Gods mercy, through the merits of Christs passion, to be such, that if thou wert demanded, What is the vilest creature upon earth? thy conscience may answer, Mine owne selfe, by reason of my great sins: And that if on the other side thou wert asked,

asked, What thou esteemeſt to be the moſt precious thing in the world? Thy heart might answer, One drop of Chriſts bloud to waſh away my ſins. And as thou tenderſt the ſalvation o f thy ſoule, live not in any wilfull filthineſſe. For true faith, and the purpoſe of ſinning, can never ſtand together.

5. Approve thy ſelf to be a true ſervant of Chriſt, not only in thy generall calling, as in the frequent uſe of the Word and Sacraments; but alſo in thy particular, in makin g conſcience to eſchew every knowne ſin, and to obey God in every one of his commandments: like *Jofias*, who *turned to God with all his heart, according to all the Law of Moſes*, 2 Kin. 23. 25. And *Zachary* and *Elizabeth*, who *walked in all the commandments of God without reproofe*. But if at any time, through frailtie, thou ſlippeſt into any ſin, lie not in it, but ſpeedily riſe out of it by unfeigned repentance; praying for pardon, till thy conſcience be pacified, thy hatred of ſin increaſed, and thy prooſe of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due deſert, yet manage it wiſely, leſt it prove more dangerous than contempt. For States deſire but to keep downe whom they
contemne

contemne for their unworthinesse, but to cut off whom they envie for their greatnesse. He therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring a discontented mind: for it may work thee more wo, than thou art aware of. It is a speciall mercy, in the multitude of so many blessings as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despaire: and he sends thee some crosses, lest by too much prosperity (playing the foole) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with a meaner, had they knowne their great dangers. And therefore desire competencie rather than eminencie. And in all thy will, have ever an eye to Gods will, lest thy self-actiont urnes to thine own destruction. Happy the man, who in his short life is least knowne of the world, so that he doth truly know God, and himselfe: Whatsoever crosse therefore thou hast to discontent thee,

d Socrates in forum egressus, Quum multis ego
(inquit) non egeo: Non est ergo pauper qui caret,
sed qui eget e Dimidius plas toto. *Hes.*
f Ferunt summos fulmina montes, *Hor.* Tangunt
magnos tristia fata deos, *Ovid.* *Λαθεβίωτας.*
Qui notus nimis omnibus, ignotus moritur sibi,
Sen.

K

remem-

remember, that it is lesse than thy sins have deserved. Count therefore Christ thy chiefe joy, & sin thy greatest grief: estimate no want to the want of grace, nor any losse to the losse of Gods favour; and then the discontentment for outward means shal the less perplex thy inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember S. Pauls admonition: *Wee brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition,* 1 Tim. 6. 7, 8, 9. Pray therefore with wise Agur: *O Lord, give me neither b poverty nor riches, feed me with food convenient for me, lest I be too full and deny thee; and say, Who is the Lord? or lest I be poore and steale, and take the name of my God in vaine,* Pro. 30. 8, 9.

7. Bestow no more thought upon worldly things than thou needs must for the discharge of thy place, and the maintenance of thine estate; but still let thy care be greater for heavenly

g. Inimici damnales sunt, qui tam multa tam anxie cogitant, quam si in paucis opus, Prov. 10. 10. h. Vivere exiguè melius, Claud.

than

than earthly things : and be more grieved for a dishonour done to God, than for an injury offered to thy self. But if any private injury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his cross, he overcame in the end. But thy good name in the mean while is wounded. Beare that also with patience : for he that at the last day will give thy body a resurrection, will as sure in his good time grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to heare that it throughly vexeth thee. But if thou canst shew patience on earth, God will shew himselfe just from heaven. Pray for him ; for if thou be a good man thy self, thou canst not but rejoyce if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy selfe unto praier ; committing thy self, and commending thy cause unto the

1. Nobile vincendi genus est patientia : vincit qui patitur ; si vis vincere discere pati. Optima est penitus ultio est oblivio, efficit enim ut animum curet, nec magis lædunt quam si facta non esset.

righteous Judge of heaven and earth: saying with * *Jeremy, Lord of hosts, that judgest righteously, and triest the reins and the heart: vengeance is thine, and unto thee have I opened my cause: In the meane while, wait (with David) on the Lord: Be of good courage, and he shall comfort thine heart.*

8. The more others ^k commend thee for an excellent act, be thou the more humble in thy own thoughts. Affect not the vaine praises of men: the blessed Virgin was troubled, when she was truly praised of an Angel. They shall be praised of Angels in heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy selfe: deale but uprightly, others will doe that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

9. Esteem no sin little: for the curse of God is due to the least; and the least would have damned thee, had not the Son of God died for thee. Bewaile therefore the misery of thine owne estate: & as occasion is ministred, mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

* Jer. 11. 20. ^k Ne verbis quid scis ostentes, sed rebus ostende te scire.

10. Lastly, think often of the shortnesse of thy life, and certainty of death; and wish rather a good life than a long. For as one day of mans life is to be preferred before the longest age of a Stag, or Raven; so one day spent religiously, is to be higher valued, than a mans whole life that is consumed in profanenesse.

Cast over therefore once every day the number of thy daies, by subtracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come (sith the one halfe must be slept out, the rest made uncomfortable by the troubles of the world, thine own sickness, and the death of friends) counting only the present day thine; which spend as if thou wert to spend no more.

I Hæu lugunt frano non remorante otes. Psal. 90. 9, 10, 15. Non quàm diu, sed quàm bonè in Fuit, non vixit, Sen. Non refert quanta sit vita diuturnitas, sed qualis administratio. *Prover.* Tota vita dies unus, ut mirum sit homines non exfatiari iisdem toties redeuntibus. **n** Non potest præsentem diem rectè vivere is, qui se non eam quasi ultimam victurum esse cogitat.

Secondly, for thy words.

REmember, that thou must answer for every idle word; that in multiloquie the wisest man shall overshoot himselfe. Avoid therefore all tedious and idle talke, whereof feldome

ariseth comfort many times o repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilest thou keptst it in: it is p anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words be few, but q advised: fore-thinke whether that which thou art to speak be fit to be spoken: affirme no more than what thou knowest to be true; and be rather r silent, than speak to an ill, or to no purpose.

2. Let thy heart and tongue ever goe together in honesty and truth: hate dissembling and lying in another, detest it in thy self, or God will detest thee for it: for *he hateth a lyar, and his father the Devill alike*. And if once thou be s discovered to make no conscience of lying, no man will beleeve thee when thou speakest a truth, more credit will be given to thy word, than to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though

o Dixisse sæpe pœnituit, tacuisse verò nunquam.
p Nescit vox missa reverti. Quàm periculosum illud, Lingua quò vadis? q Nescit pœnitenda loqui, qui proferenda prius suo tradidit examini. *Cass. lib. 10. Ep. 4.* r Consultius est tacere, quàm ineptè loqui. s Si mendacem te nòrint, nemo tibi credit, etiam si affirmes verissima, *Arist.*
they

they get nothing by it themselves, nor are not compelled unto it by others.

* Let not thine anger remain, when thou seeest the cause removed; and ever distinguish betwixt him that offendeth of infirmity (or against his will) and him who offendeth maliciously, and of set purpose: let the one have pitie, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poyson: and let thy talk be gracious, that he that heares thee, may grow better by thee: and be ever more earnest, when thou speakest of religion, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error: u rejoyce to find the truth, and magnifie it. Study therefore three things especially: to *understand well*, to *say well*, and to *do well*.

And when thou meetest with Gods children, be sure to make some holy advantage by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still minister

* Odi tanquam amatorus. t Pii est alios reuerere pios. u Si verum audias, silentio protinus reuerere, illiq; tanquam divinæ rei assurgito.

unto thee. For as the gifts of men, by much using do perish and decrease ; so the gifts of God by much using, do the more grow and increase ; like the widows pitcher of oile, which the more it poured to fill other vessels, the more it was still replenished in it selfe.

4. Beware, that you beleeve not all that is told you, & that you tell not all that you heare: for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred, make thee to * reveale that which love in friendship bound thee a long time to conceale. But for feare of such after-claps, observe two things.

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that truly y fears God. Such a one thou never needest to fear : for though you should in some particulars fall out, yet Christian love, the maine ground of your friendship, will never fall away, and the feare of God will never suffer him

x Arcanum tibi creditum fidelius custodi, quam depositam pecuniam. y Vera amicitia tantummodo est inter bonos: mali nec inter se amici sunt, nec cum bonis.

to doe thee any villanie.

Secondly, do nothing in the sight of a^z civill friend, for which thou canst not be safe, unlesse it be concealed : nor any thing for which (if just cause be offered) thou needest feare him, if he prove thine unjust enemy. If thou hast done any thing amisse, aske God forgivenessse, and perswade thy selfe rather than thy friend, to ^a keep thine owne counsell. For be assured, that what friendship soever is grounded upon any other cause than true religion ; if ever that cause faile, the friendship falleth off : And the rather, because that as God breeds among men, Truth, Peace, and ^b Amitie, that we should live to do one another good ; so the Devill daily soweth falshood, discord, and enmitie, to cause (if he can) the dearest friends to devour one another.

5. Make not a jest of another mans c infirmity : remember thine own. Abhorre the frothy wit of a filthy nature, whose braines having once conceived an odde scoffe, his mind travells (as a woman with childe) till hee be

z. Civilem amicum sic habeas, ut putes posse inimicum fieri. a Quod taceri vis, prius ipse taceas. b Bellum non est hominum, sed (quod verbum sonat) belluarum, & vitiis non hominibus gerendum. c Irridere pium, nefas : impium, immane : hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.

delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a speciall care to three things :

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity : and then be as merry as thou canst, *and only in the Lord.*

6. Rejoyce not at the fall of thine enemy ; for thou knowest not what shall be the manner of thine own end. But be more glad to see the worst mans amendment, than his punishment. Hate no man, for feare lest Christ loves him, who will not take it well, that thou shouldest hate whom he loveth. Christ loved thee when thou wast his enemy : by the merits therefore of his blood, he requireth thee for his sake to love thine enemy. Deny him (being a Christian) if thou darest. He asketh but forgivenessse for forgivenessse ; the forgivenessse of an hundred pence for the forgivenessse of ten thousand talents. The threescore hundred thousand crownes for ten crownes : Petty forgivenessse of man, for the infinite forgivenessse of Almighty

d Phil. 4. 4. e *Valentianus Imp.* Cum supplicio mortis aliquis afficiendus esset, aiebat, se male ad vitam revocare. Crudelis animi est, alienis malis gaudere, & non misereri communem naturam.

tie

tie God. Though thou thinkest thine enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and feare not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tels thee not of thy fault, either flatters thee for favour, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust, come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. So every way it g makes a wise man better, or warier. But if thou canst not endure to be ^h reprehended, do then nothing worthy of reprehension.

9. Speak not of God, but with feare and reverence, and as in his sight and hearing. For seeing we are not worthy

t Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet. g Reprehensio semper vel meliores, vel cautiores nos reddit. h Si reprehendi fers ægrè, reprehendenda ne feceris.

to

to use his holy i Name in our mouths, much lesse ought we to abuse it vainly in our talke. But ordinarily to use it in vain, rash, or false oaths, is an undoubted signe of a soule that never truly feared God. Pray therefore with *David*, when thou art to speake of any matter that may move passion: * *Set a watch, O Lord, before my mouth, and keep the doore of my lips.*

10. Lastly, in ^k praising, be discreet; in saluting, courteous; in admonishing, friendly; in forgiving, mercifull; in promising, faithfull; & bountifull in recompensing good service: making not the rewards of vertue, gifts of favour.

i Qui facile in seriis jurat, in jocos jurabit: qui in jocos, & in mendacio, *Vives.* * *Plal. 141. 3.*

k Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa.

Thirdly, for thy actions.

1 **D**O no evil though thou mightest: for God will not suffer the least sinne (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst: but doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsell at Gods Word of the lawfulness thereof, and prayed for his blessing upon thy endeavour; and then do it in the name of God with

with cheerfulness of heart, committing the successe unto him; in whose power it is to blesse with his grace, whatsoever businesse is intended to his glory.

2. When thou art tempted to do an evill worke, remember that¹ Satan is where his businesse is. Let not the childe of God be the instrument of so base a slave; hate the work, if thou abhorrest the authour. Aske thy conscience these two questions: Would I have another to do this unto mee? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sin against him? And remember with *Joseph*, that though no man seeth, yet God seeth all. Flie therefore (with *Joseph*) from all sins, as well those which are secret in the sight of God, as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret finnes, as he did *Dauids*, to the open light, *before all Israel, and before the Sunne*, 2 Sam. 12.12. Be therefore as much affraid of secret finnes, as of open shame. And so avoid all in generall, as that thou dost not allow to thy selfe any one particular or darling sinne, which the corruption

¹ 1 Cor. 7.5. Imminet semper occasione suæ Diabolus, *Greg.*

to use his holy i Name in our mouths, much lesse ought we to abuse it vainly in our talke. But ordinarily to use it in vain, rash, or false oaths, is an undoubted signe of a soule that never truly feared God. Pray therefore with *David*, when thou art to speake of any matter that may move passion: * *Set a watch, O Lord, before my mouth, and keep the doore of my lips.*

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1. 1 Cor. 7.5. Imminet semper occasione suæ Diabolus, Greg.

of thy nature could best agree withall: For the crafty Devill can hold a mans soule as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be carefull to shun the m occasion.

3. In effecting good actions, which are within the compasse of thy calling, distrust not Gods providence, though thou see the meanes either wanting or weak. And if meanes do offer themselves, be sure that they be lawfull; & having gotten lawfull meanes, take heed that thou relie not more upon them, than upon God himself. Labour in a lawfull calling, is Gods ordinary meanes by which he blessing his children with outward things. Pray therefore for Gods blessings upon his own meanes. In earthly businesse bear an heavenly mind: do thou thy best endeavour, & commit the whole successe to the fore-ordaining wisdom of almighty God. Never think to thrive by those meanes which God hath accursed. That will not in the end prove a gain, which is gotten with the losse of thy soule. In all therefore, both

m Omnis peccandi occasio vitanda est; nam qui amat periculum, peribit in illo. n Hic murus aheneus esto, Nil conscire sibi, nulla pallescere culpâ, *Horat.*

actions

actions & means, endeavour with *Paul* to have *alway a clear conscience towards God, and towards men*, Act. 24. 16.

Look to your selves what conscience ye have :

For conscience shall damne, and conscience shall save.

4. Love all good things for Gods sake ; but God for his own sake. Whilst thou holdest God thy friend, thou needest not fear who is thine enemy : for either God will make thine enemy to become thy friend , or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unless he first his sin hath prevailed over him, & God hath left him to himselfe. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodness than for his greatness. And of whomsoever thou hast received a benefit , unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from
God,

God, as a pledge of his eternall love, and a spurre to a godly life.

6. Be not proud for any externall worldly goods, nor for any internall spirituall gifts. Not for externall goods, because that as they came lately, so they will shortly be gone again: their losse therefore is the lesse to be grieved at. Not for any internall gifts: for as God gave them, so will he likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart, with a pride of thine owne worth; and contemne others, for whose good almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be selfe-conceited? thou hast twenty vices, that may better vilifie thee in thine owne eyes. Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy selfe with an outward good name, when thy conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A deserved good name for any thing but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptures I never read of an hypocrites repen-

o Tu rectè vives, si cures esse quod audes, *Hor. Ep. ad Quint. p.* Nil juvat bonum nomen reclamante conscientia,

tance :

tance : and no wonder ; for whereas after sin, conversion is left as a means to cure all other sinners : what meanes remains to recover him, who hath converted conversion it selfe into sinne ? Woe therefore unto the soule that is not, and yet still seemeth religious.

7. Marke the fearfull ends of notorious evill men, to abhorre their wicked actions ; marke the life of the godly, that thou mayest imitate it, & his blessed end, that it may comfort thee, Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of religion, as matters of course and custome, without care and conscience to grow more holy and devout thereby. Observe therefore how by the continuall use of Gods means, thou feelest thy speciall corruptions weakened, and thy sanctification more and more increased ; and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by feare : for to rule by a love

¶ Ama & impera, Blando vis latet imperio,
Anselm.

is easie and safe, but tyrannie is ever accompanied with care and terrour. Oppression wil force the oppressed to take any advantage to shake off the yoke that they are not able to bear : neither will Gods justice suffer the sway that is grounded on tyrannie long to continue. Remember, that though by humane ordinance they serve thee ; yet by a more peculiar right they are Gods servants. Yea, now being Christians, *not as thy servants, but above servants, & brethren beloved in the Lord.* Rule therefore over \cup Christians (being a Christian) in love & mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God, (whose Vice-gerent he is) than in doing justice justly : for the due execution whereof,

First, have ever an open eare to the just complaints of unjust dealings.

Secondly, so lend one eare to the accuser, as that thou keep the other for the accused : for he that decreeth for either part, before both be heard, the de-

r Qui terret, plus ille timet : sors illa Tyranno Conuenit. Claud. de instit. prin. s Phil'em. 16. t I Cor. 9. 5. u Si Pericles quoties chlamidem indueret, apud se dicere consuevit, Attende Pericles, quod gestaturus es imperium in liberos Athenienses, Plat. in Apophth. Quanto magis tu, quoties authoritatem exerciturus es, apud teipsum dicere deberes, Memento homo, quod imperium geris in liberatos Christianos.

cree

cree may be * just, but himself is unjust.

Thirdly, in hearing both parts, encline not to the right hand of affection, or to the left of hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny no justice, which is * *Regia mensura*, to the meanest subject: but let the cause of the poore and needy come in equall ballance with the rich and mighty. If thou perceivest on the one side in a cause, the high hills of cunning advantage, powerfull combination, and violent persecution; and on the other side, the low vallies of poverty, simplicity, and desolation: prepare thy way (as God doth) to judgement, by raising vallies, & taking down hills, equalling inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, betwixt party and party, let thy conscience be carefull, rather *Jus dicere*, to pronounce the law that is made *secundum allegata & probata*; rather than *jus dare*, to make a law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearfull malediction, *y cursed be he that remo-*

x Qui statuit aliquid, parte inauditâ alterâ, æquum licet statuerit, haud æquus fuit. *Senec. in Med.* * Judicious Sir *Fr. Bacon's* Essayes of Judicature. y *Deut.* 27. 17.

veteth his neighbours land-marke : in trialls of life and death, let Judges, like *Elohim*, in justice^z remember mercy, and so cast the severe eye of justice upon the fact, as that they looke with the pitifull eye of mercy upon the malefactor, wresting the favour of law, to the favour of life, where grace promisseth amendment : but if justice requirereth that * *one*, rather than unity must perish, and that a *rotten member* must be^z cut off, to save the whole body from putrefying ; *fiat justitia*. But whilst thou art pronouncing the sentence of judgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright : for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self ; at what time thou maist leave to thy friend this for thine Epitaph :

*Nuper eram Judex, jam Judicis ante Tribunal
Sussistens, pæneo : judicor ipse modo.*

Many (I know not upon what grounds) seem to be much agrieved with the lawes of the land ; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur ;* ^b *Wee*

^z *Abak. 3. 2.* * *Melius ut pereat unus, quam unitas.* ^a *Ense rescidendum, ne pars sincera trahatur.* ^b *1 Tim. 1. 8.*

know

know that the law is good, if a man use it lawfully. And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, feare of foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehosaphat*, *Be of courage, and do justice, and the Lord will be with the good*, 2 Chro. 19. 11.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short; but the paines of pleasure abused are eternall. Use therefore lawfull recreation, so far forth as it makes thee the fitter in body and mind, to doe more cheerfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short. And he who *will recompense every man according to his works, standeth at the doore*, Rev. 22. 12. Think how much work is behind, how flow thou hast wrought in the time which is past, and what a reckoning thou couldst make, if thy Master should call thee this day to thine accounts. Be therefore carefull hence-forth, to make the most advantage of thy short time that remaines, as a man would of an old Lease, that were neere expiring:

* Vita brevis, opusq; multum, operarii pigri, & urget Paterfamilias, *Rab. Apophtheg.*

and when thou disposhest to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, sports, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for man was not created for sports, playes, and recreation; but zealously to serve God in religion, and conscionably to serve his neighbour in his vocation; and by both, to ascertain himself of eternall salvation. Esteem therefore the losse of time one of the greatest losses: redeem it carefully, to spend it wisely: that when that time commeth, that thou mayest be no longer a Steward on earth, thy Master may welcome thee with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

c Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profitetur; quum rei nullius magis sit prodigus quam temporis.

Meditations for the Evening.

At evening, when thou preparest thy self to take thy rest, meditate on these few points.

I That seeing thy * daies are numbered, there is one more of thy

* *Vive memor quam sis ævi brevis. Horat.*

number

number spent ; and thou art now the neerer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, & make thy best use of them ; but especially, call to mind what sin thou hast committed that day against God or man : and what good thou hast omitted, & humble thy selfe for both. If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, & give him the glory, & count that day lost, wherein thou hast not done some good.

3. If by frailty, or strong temptation, thou shalt perceive that thou hast committed any grievous sin, or fault, presume not to sleep till thou have upon thy knees made a particular reconciliation with God in Christ for the same, both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning before his Majesty in the judgement day.

4. If thou have fallen out with any in the day, let not the *e* Sun go down in

d Heu perditur diem, *Tit. Vesp. Apophth.* Nulla sine linea dies. e Ephes. 4. 26.

thine

thine anger that night. If thy conscience tells thee, that thou hast wronged him, acknowledge thine offence, and *f* intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart *forgive him*, Mat. 5. 23. But in any case presume not to be thine own revenger. For in so doing thou dost God a double injury: First, in offering to take his sword of justice out of his hand, as though he were not just: having reserved the execution of *g vengeance* to himself. Secondly, in *h* usurping authority over his servant, without referring the cause to his hearing & censure, being his and thy master. Besides, thou art too partiall to be a revenger: For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to God revenge, to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgivenesse of his fault, and the amendment of his life: and the next time that occasion is offered (and it lies in thy power) do him good: and rejoyce in

f Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum. *g* Mihi vindicta dicit Dominus. Rom. 12. 19. *h* Non est tibi jus in servum alienum, imò in conservum tuum.

* doing

* doing it : for he that doth good to his enemies, shewes himselfe the childe of God, and his reward is with God his Father.

5. Use not a sleep as a means to satiate the foggie litherneſſe of thy flesh ; but as a medicine to refresh thy tired senses and members. Sufficient sleep quickneth the mind , and reviveth the body ; but immoderate sleep dulleth the one, and fatneth the other.

6. Remember, that many go to bed, & never rise again till they be wakened, and rise up by the fearfull sound of the last Trumpet. But he that sleepeth and wakeneth with praier, sleepeth & wakeneth with Christ. If therefore thou desirest to sleep securely and safely, yeeld up thy self into the hands of God, whilst thou art waking ; and so go to bed with a reverence of Gods Majesty, and consideration of thine owne misery, which thou maist imprint in thy heart in some measure by these meanes , and the like meditations.

Reade a Chapter in the same order as was prescribed in the morning : & when thou hast done, kneel down on both thy knees at thy bed side , or some other

* Cui semel ignoveris, cura ut ille te non a fide id esse actum, & si qua in re illum juvare potes, experiatur te amicum, *Vives.* a In vita, tempus quod somno ispenditur non est vita : vita enim vigilia est.

L

convenient

convenient place in thy chamber; and lifting up thy heart, thine eies, & hands, to thy heavenly Father, in the name and mediation of his holy Son Jesus, pray unto him, if thou have the gift of praier.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgivenesse for them.

3. Requesting the assistance of his holy Spirit, for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royall posterity, our Ministers, & Magistrates, & all our brethren visited or persecuted.

7. Lastly, commending thy selfe and all thine to his gracious custody.

All which thou mayest do in these or the like words.

A praier for the Evening.

O Most gracious God, and loving Father, who art about my bed, and knowest my down-lying, and mine up-rising, and art neere unto all that call upon thee in truth & sincerity, I wretched sinner do beseech thee, to look upon me with the eies of thy mercy, and
not

not to behold me as I am in my selfe :
for then thou shalt see but an unclean
and defiled creature, conceived in sin, &
living in iniquity; so that I am ashamed
to lift up mine eyes to heaven, knowing
how grievously I have sinned against
heaven, and before thee : for, O Lord, I
have transgressed all thy commande-
ments and righteous lawes, not only
through negligence and infirmity, but
oftentimes through wilfull presumption,
contrary to my knowledge: yea, con-
trary to the motions of thy holy Spirit,
reclaiming me from them, so that I
have wounded my conscience, & grie-
ved thy holy Spirit, by whom thou hast
sealed me to the day of redemption.
Thou hast consecrated my soul & body
to be the temples of the holy Ghost: I
wretched sinner, have defiled both with
all manner of pollutions & uncleanness.
My eyes, in taking pleasure to behold
vanitie; mine eares, in hearing impure
and unchaste speeches; my tongue, in
leasing and evill speaking; my hands
are full of impurity, that I am asha-
med to lift them up unto thee; and
my feet have carried me after mine
own waies; my understanding & rea-
soning, which are so quick in all earthly
matters, are only blind and stupid when
I come to meditate or discourse of spi-
rituall and heavenly things; my me-

more, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by wofull experience I find, that naturally all the imaginations of the thoughts of mine heart are only evill continually. And these my sins are more in number than the haire which grow upon mine head, and they have grown over me like a loathsome leprosie; that from the crown of my head, to the sole of my feet, there remains no part which they have not infected. They make me seem vile in mine own eyes, how much more abominable must I then appeare in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulnesse of sense, and hardnesse of heart, that thy judgments denounced against my sins, by the faithful Preachers of thy Word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, shouldest but deale with me according to thy justice, and my desert, I should utterly be confounded & condemned. But seeing that of thine infinite mercy thou hast spared me so long, & still waitest for my repentance, I humbly beseech thee, for the bitter death and bloody passions sake, which Jesus Christ hath suffered for me, that thou

thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming fountaine of the blood of Christ, which thou hast promised to open under the New Testament, to the penitent of the house of *David*, that all my sins & uncleannesse may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemne me before thy judgement seat in the world which is to come. And forasmuch, O Lord, as thou knowest, that it is not in man to turn his owne heart, unlesse thou dost first give him grace to convert: And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such; O my God, give me grace ^b to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine holy Spirit, which thou hast promised to give (to the worlds end) unto all thine Elect people; and let the same thy holy Spirit purge my heart, heale my corruption, sanctifie my nature, and consecrate my soule and body, that they may become the Temple of the holy Ghost, to serve thee in righteousness.

^b Da, Domine, quod jubes, & jube quod vis,
August.

and holinesse all the daies of my life : That when (by the direction and assistance of thy holy Spirit) I shall finish my course in this short and transitorie life, I may cheerfully leave this world, and resigne my soule into thy fatherly hands, in the assured confidence of enjoying everlasting life with thee in thine heavenly Kingdome, which thou hast prepared for thine elect Saints, who love the Lord Jesus, and expect his appearing.

In the meane while, O Father, I beseech thee, let thine holy Spirit work in me such a serious repentance, as that I may with teares lament my sins past, with griefe of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the unitie of thy Church, lead me in the truth of thy Word, and preserve me, that I never swerve from the same to Poperie, nor any other error or false worship. And let thy Spirit open mine eyes more and more, to see the wondrous things of thy Law: and open my lips, that my mouth may daily defend thy truth, & set forth thy praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented

contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessarie for me: to govern my heart in thy fear, & to guide all my life in thy favour, that whether I live or die, I may live and die unto thee, who art my God & my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the altar of my humblest heart all possible thanks, for all those blessings and benefits, which so graciously & plenteously thou hast bestowed upon my soule and body, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation from my childhood, untill this present day and houre: and for the firme hope which thou hast given me of my Glorification: likewise for my health, wealth, food, raiment, and prosperitie: & more especially, for that thou hast defended me this day now past from all perils & dangers, both of bodie and soule, furnishing me with all necessary good things that I stand in need of. And as thou hast ordained the day for man to travell in, & the night for him to take his rest; so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied

body of mine being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed, when it shall please, by thy divine power to waken me the next morning. And whilest I sleep, do thou, O Lord, who art the keeper of Israel, that never sleepest nor sleepest, watch over me in thy holy providence, to protect me from all danger, so that neither the evill angels of Satan, nor any wicked enemy may have any power to doe me any harm or evill. And to this end, give a charge unto thy holy Angels, that they (at thy appointment) may pitch their tents round about me, for my defence and safetie, as thou hast promised that they should do about them that feare thy Name. And knowing, that thy Name is a strong tower of defence unto all those that trust therein, I here commend my selfe (and all that do belong unto me) unto thy holy protection & custody. If it be thy blessed will to call for me in my sleep, O Lord, for Christ his sake have mercy upon me, and receive my soule into thy heavenly Kingdome. And if it be thy blessed pleasure to adde more daies unto my life, O Lord, adde more amendment unto my daies, and wean my mind from the love of the world, and worldly vanities, and
cause

cause me more and more to settle my conversation on heaven and heavenly things. And perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise save and defend from all evill and danger thy whole Church, the Kings Majestie, Queen *Mary*, Prince *Charles*, and the rest of the royall progenie: keep them all in the sincerity of thy truth, and prosper them in all grace & happinesse. Blesse the Nobilitie, Ministers and Magistrates of these Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort & consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness, crosse, or calamity. Hasten, O Father, the comming of our Lord Jesus Christ. Make me ever mindfull of my last end, & of the reckoning that I am to make unto thee therein: and in the meane while, carefull so to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the resurrection of the just, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessarie for me, I

humbly begge and crave at thy hands in the name and mediation of Jesus Christ thy Son ; and in that forme of praier which he himself hath taught me to say unto thee, *Our Father, &c.*

Another shorter evening prayer.

O Eternall God, & heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter, Magdalen, the Publican, the Prodigall childe,* and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sin, at what time soever they returne unto thee with penitent hearts, lamenting their sins, and imploring thy grace, I should despaire for mine own sins, and be utterly discouraged from presuming to come into thy presence ; considering the hardnesse of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation, by meanes whereof I have transgressed all thy lawes, and deserved thy curse, which might cause my bodie to be smitten with some fearfull disease, my soule to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to all manner of crosses & casualties. And I confesse, Lord, that thy mercie

mercies is the cause that I have not bin long ago confounded. But (O my God) as thy mercie only stayed thy judgement from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercie of Jesus Christ (in whom only thou art well pleased) that thou wilt not deale with me according to my deserts, but that thou wouldst freely and fully remit unto me all my sins & transgressions: and that thou wouldst wash them clean from me, with the vertue of that most precious blood, which thy Son Jesus Christ hath shed for me. For he alone is the Physitian, and his blood only is the medicine that can heal my sickness. And he is the true brazen Serpent that can cure that poyson, wherewith the fierie serpents of my sins have stung and poysoned my sicke and wounded soule. And give me, I beseech thee, thine holy Spirit, which may assure me of mine adoption, and that may confirme my faith, increase my repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie me throughout, that my whole bodie, soule, & spirit, may be kept unblameable untill the glorious comming of my Lord Jesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harmes
and

and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lion, which night & day seeketh to devoure me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyrannie: and let thy mercie shield me from his unappeasable rage & malice. And to this end I commend my self into thy hand and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evill members to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live, and die unto thee, and to the glorie of thy name, and the salvation of my soule. Lord, blesse and defend all thy chosen people everie where. Grant our King a long & happy reigne over us. Blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the rovall progenie, together with all our Magistrates & Ministers: comfort them who are in miserie, need, or sicknesse: Good Lord, give me grace to be one of those wise Virgins, which may have my heart prepared like a lamp furnished with the oile of faith, and light of good works, to meet the Lord Jesus, the sweet Bridegroom of my soule, at his second & sudden coming

ming in glorie. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediatour, in whose blessed name, and in whose owne words I call upon thee, as he hath taught me : *Ouy Father which art in heaven, &c.*

Afterwards say :

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart this night and evermore. Amen.

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

Things to be meditated upon, as thou art putting off thy clothes.

I That the day is comming, when thou must be as barely a unstript of all that thou hast in the world, as thou art now of thy clothes : thou hast therefore here but the use of all things, as a Steward for a time, and that upon accounts. Whilest therefore thou art trusted with this stewardship, be wise and faithful l.

2. When thou seeest thy^b bed, let it put thee in mind of thy grave, which is now the bed of Christ. For Christ (by laying his holy bodie to rest three daies

a Nudus in hunc mundum veni, nudus quoq; abbo. b Ut somnus mortis, sic lectus imago sepulchri.

and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest & sleep in, till the morning of the resurrection: so that now unto the faithfull, death is but a sweet sleep, and the grave but Christs bed, where there bodies rest and sleep in peace, untill the joyfull morning of the resurrection day shall dawne unto them.

Let therefore thy bed-clothes represent unto thee the mold of the earth that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being laid downe in thy bed, when thou perceivest sleep to approach, say: *I will lay me down & sleep in peace: for thou, Lord, only makest me dwell in safety, Psal. 4. 8.*

Thus religiously opening every morning thy heart, & shutting it up again every evening, with the word of God, & Praier, as it were with a lock & key; and so beginning the day with Gods worship, continuing it in his fear, & ending it in his favour, thou shalt be sure to find the blessing of God upon all thy daies labours, and good endeavours: and at night thou mayest assure thy selfe, thou shalt sleep safely, and sweetly in the armes of thy heavenly Fathers providence.

Thus far of the piety which every Christian

stian in private ought to practise every day. Now followeth that which he (being a householder) must practise publickly with his family.

Meditations for household piety.

IF thou be called to the government of a family, thou must not hold it sufficient to serve God, & live uprightly in thine owne person, unlesse thou cause all under thy charge to doe the same with thee. For the performance of this dutie, God was so wel pleased with *Abraham*, that he would not hide from him his counsell. For God said, *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to doe righteousness and judgement, that the Lord may bring upon Abraham that he hath spoken unto him,* Gen. 18. 19. And *Abraham* had 318. men-servants, which were thus born & catechized in his house; with whose help he rescued also his nephew *Lot* from the captivity of his enemies. And religiously-valiant *Josua* protesteth before all the people, that if they all would fall away from the true worship of God, yet *that he and his house would serve the Lord,* Jos. 24. 15. And God himselfe gives a speciall charge to all householders, that they do instruct their family in his word, and traine them up
in

in his feare and service. These words which I command thee this day, shall be in thy heart, and thou shalt whor them continually upon thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt feare the Lord thy God, and serve him, Deut. 6. 6, 7. David, according to this Law, had so ordered his family, that no deceiptfull person should dwell in his house, but such as would serve God, and walke in his way, Psal. 101. 6. And religious Hester had taught her maids to serve God in fasting and praier, Hest. 4. 16. And (the more to further thy family in the zeale of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true religion. This also will turn to their owne advantage in a double respect: First, God will the rather blesse and prosper the labour and handy worke of such godly servants: For Laban perceived, that God blessed him for Jacobs sake, Gen. 30. 27. And Potiphar saw, that the Lord made all that Joseph did, to prosper in his hand, Gen. 39. 3. Yea, when innocent Joseph was cast into prison, his keeper saw, that whatsoever he did, the Lord made it to prosper, Gen. 39. 22, 23. and therefore the keeper committed

ted all the charge of the prisoners into *Josephs* hand. Secondly, the trulier a man doth serve God, the faithfuller he will serve thee.

2. If every hougholder were thus carefull, according to his dutie, to bring up his children and family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords table more frequented every Lords day; and the Pastors publike preaching and labour would take more effect than it doth. The streets of townes and cities would not abound with so many drunkards, swearers, whoremongers, and profane scorneres of true Pietie and Religion; Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates; and the prisons would not be every Sessions so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) most hougholders make no other use of their servants, than they doe of their beasts: whilest they may have their bodies to do their service, they care not if their soules serve the Devill; yet the common complaint is, That faithfull & good servants are scarce to be found. True, but the reason is, because there are so many profane and irreligious masters: for, the example and instruction of a godly and religious master, will make

make a good and faithfull servant, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good servants, because they were religious masters, such as were carefull to make their servants Gods servants.

It is the chief labour & care of most men, to raise & to advance their house; yet let them *rise up early, and lie down late, and eat the bread of carefulnesse*, all will be but in vain: for, *except the Lord build a house* (that is, raise up a family) *they labour in vaine*, Psal. 127. 1, 2. For God hath sealed this as an irrevocable decree, that *he will powre his wrath upon the families that call not upon his name*, Jer. 10. 25. *Yea, God will take the wicked, and pluck him out of his tabernacle, and root him out of the land, &c.* Psal. 52. 5. *Yea, when his iniquities are full, he will make the land to spue out every Canaanite*, Levit. 18. 25. Religion then, and the service of God in a family, is the best building and surest entailing of house and land to a man and his posteritie: for the *righteous man shall inherit the land, and dwell therein for ever*, Psal. 37. 29.

As therefore thou desirest to have the blessing of God upon thy selfe, & upon thy family, either before or after thine owne private devotion, call every morning all thy family to some convenient room;

room; and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayest * admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

* *Origen* would have the Word expounded in Christ an houses, *Hom. 9. in Levit.* *Augustine* saith, That which the Preacher is in the Pulpit, the same the Housholder is in the house.

Morning praier for a family.

O Lord our God, & heavenly Father, who art the only creator and governour of heaven and earth, and all things therein contained, we confesse that we are unworthy to appeare in thy sight and presence, considering our manifold sins which we have committed against heaven, & before thee: and how that we have bin born in sin, and doe daily break thy holy lawes and commandements, contrarie to our knowledge and consciences, albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thy only begotten Son; and our Comforter, who bestowest upon us all the good & holy graces which we enjoy in our souls and bodies. And if thou shouldest but deale with

with us as our wickednesse & unthankfulnessse have deserved : what other thing might we (O Lord) expect from thee, but shame and confusion in this life, and in the world to come wrath & everlasting condemnation? Yet, O Lord, in the obedience of thy commandement, and in the confidence which we have in thy unspeakable and endlesse mercie in thy Son our Saviour Jesus Christ, we thy poore servants, appealing from the throne of justice (where we are justly lost and condemned) to thy throne of grace, where mercie reigneth to pardon abounding sin, doe from the bottome of our hearts most humbly beseech thee to remit and forgive unto us all our offences & misdeeds; that by the vertue of the precious blood of Jesus Christ, thine innocent Lamb, which he so abundantly shed (to take away the sins of the world) all our sins, both originall and actuall, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance which thy Law hath threatened, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy Word, that Idolaters,

ters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like inordinate livers, shall not inherit the Kingdome of God, poure the grace of thy holy spirit into our hearts, whereby we may be enlightned to see the filthiness of our sins, to abhor them, & may be more & more stirred up to live in newnesse of life, and love of thy Majestie, so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandements.

And now, O Lord, we render unto thee most heartie thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise, we thanke thee for our life, health, wealth, liberty, prosperitie, and peace; especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee for all other thy mercies bestowed upon us; more especially, for preserving us this night past from all dangers that might have befallne our soules or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee

thee protect and direct us in the same ;
blesse and defend us in our going out,
and comming in this day & evermore.
Shield us, O Lord, from the tentations
of the Devill, and grant us the custodie
of thy holy Angels to defend and direct
us in all our waies.

And to this end, we recommend our
selves, and all those that belong unto
us, and are abroad from us, into thy
hands and almightie tuition : Lord, de-
fend them from all evill, prosper them
in all graces, and fill them with thy
goodnesse. Preserve us likewise this
day, from falling into any grosse sin,
especially those whereunto our natures
are most prone. Set a watch before the
doore of our lips, that we offend not
thy Majestie by any rash or false oaths;
or by any lewd or lying speeches : give
unto us patient minds, pure and chaste
hearts, & all other graces of thy Spirit,
which thou knowest to be needfull for
us, that we may the better be inabled to
serve thee in holinesse & righteousness.

And seeing that all mans labour, with-
out thy blessing, is in vaine, blesse every
one of us in our severall places & cal-
lings, direct thou the work of our hands
upon us, even prosper thou our handy
work ; (for except thou guide us with
thy grace, our endeavours can have no
good successe.) And provide for us all
things

things which thou, O Father, knowest to be needfull for every one of us, in our soules and bodies this day. And grant, that we may so passe through the pilgrimage of this short life, that our hearts being not settled upon any transitorie things which we meet with in the way, our soules may every day be more and more ravished with the love of our home, and thine everlasting Kingdome.

Defend likewise, O Lord, thy universall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperitie of these Churches and Kingdomes wherein we live. Preserve and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, Prince *Charles*, and the rest of the royall progenie; multiply their daies in blisse and felicitie, and afterwards crown them with everlasting joy and glorie. Bless all our Ministers & Magistrates with all graces needfull for their places; and governe thou them, that they may governe us in peace and godliness. And of thy mercie, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evill conscience, because they have sinned against thy Word, or for a good conscience, because they will
not

not sin against thy truth. Make the first to know, that not one drop of the bloud of Christ was a drop of vengeance, but all drops of grace, powerfull to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort, and thy glorie.

Give every one of us grace to be alwaies mindfull of his last end, and to be prepared with faith and repentance, as with a wedding garment, against the time that thou shalt call for us out of this sinfull world. And that in the mean while we may so in all things, and above all things seek thy glorie, that when this mortall life is ended, we may then be made partakers of immortallitie, and life eternall in thy most blessed and glorious Kingdome.

These, and all other graces which thou, O Father, seest to be necessarie for us, and for thy whole Church, we humbly begge and crave at thy hands, concluding this our imperfect praier in that absolute forme of praier which Christ himselfe hath taught us, saying:

ing: *Our Father which art, &c.*

After praier, let every one of thy household (taking in the feare of God such a break-fast or refreshing as is fit) depart: the children to schoole, the servants to their worke; every one to his office, the master and mistresse of the family to their callings, or to some honest exercises for recreation, as they think fit.

The practice of pietie at meales, and the manner of feeding.

BEfore dinner and supper, when the table is covered, ponder with thy selfe upon these meditations, to work a deeper impression in thy heart of Gods fatherly providence and goodnesse towards thee.

Meditations before dinner and supper.

Meditate, that hunger is like the sicknesse called a *Wolfe*, which if thou dost not feed, will devoure thee, and eate thee up: and that meat and drink are but as *c* physicke, or meanes which God hath ordained, to relieve & cure this naturall infirmitie, and necessitie of man. Use therefore to eate & to drink, rather to sustain and refresh the weaknesse of nature, than to satisfie the

c Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. *Aug. lib. 10. Conf.*

M

censu-

sensualitie and delights of the flesh. Fate therefore to live, but live not to eate. A Skavenger, whose living is to emptic, is to be preferred before him that liveth but to fill privies. There is no service so base, as for a man to be a *slave to his belly*. The Apostle termeth such *Belly gods*, Phil. 3. 19. Therefore we may boldly terme them as the Scriptures doe other Idols, & *Gillulim*, dungie gods, Hab. 2. 18, 19. 2 Kin. 17. 12. and as no one action (Gods ordinance excepted) makes a man more to resemble a beast than eating or drinking; so the abuse of eating & drinking, to surtietting, drunkenness, & spewing, makes a man more vile than a beast.

2. Meditate of the omnipotence of God, who made all these creatures of nothing: of his wisdom, who feedeth so many infinite creatures through the universall world, maintaining all their lives, which he hath given them; which surpasseth the wisdom of all the Angels in heaven: and of his clemencie and goodnesse, in feeding also his very enemies.

3. Meditate how many sorts of creatures, as beasts, fish, and fowle, have lost their lives, to become food to nourish

*J. M. per hom. & ad maj. a genus, quam ut man-
cipium sum me corporis, & me. e. Of Galat,* which
signifieth mans dung, as Psal. 4. 15, 17.

thee

thee : and how Gods providence from remote places hath brought all those portions together on thy table for thy nourishment : and how by these dead creatures, he maintaines thee in health and life.

4. Meditate, that seeing thou hast so many & pledges of Gods fatherly bountie, goodnesse, and mercie towards thee, as there are dishes of meat on thy table : Oh suffer not in such a place so gracious a God to be abused by surtinitie, ribauldrie, or swearing; or thy fellow-brother, by disgracefull backbiting, taunting, or slandering.

5. Meditate, how that thy Master Jesus Christ did never eate any food, but first he blessed the creatures, and gave thanks to his heavenly Father for the same. And after his last supper, we breake, that he sung a Psalm. For this was the commandment of God: *When thou hast eaten, and filled thy selfe, thou shalt blesse the Lord thy God, &c.* Deut. 8.10. This was the practice of the Prophets: For, *The people would not eate at their feast, till Samuel came to blesse their meat,* 1 Sam. 9.13. And *Joel* saith to Gods people, *You shall eate, and be*

Hanc ob causam Gentiles meritas facias, & festa nominabant, P. 255. g. A. sin had written over his table, Quisquis amat dictis absentem rodere amicum, Hanc mensam veritatem novit esse sibi, Posid. de vita Aug. li. Mai. 14. 16.

satisfied, and praise the name of the Lord your God, Joel 2.26. This also was the practice of the Apostles. For *S. Paul* in the ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents, that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meales, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected to Christian a dutie. And if the Son of God gave his Father such great thanks for a dinner of barley bread, and broiled fish; what thanks should such a sinful man as thou art render unto God, for such varietie of good and daintie cheare? How many a true Christian would be glad to fill his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their feasts were accustomed to praise their false gods, what a shame is it for a Christian (at his dinners and suppers) not to praise the true God, *in whom we live, move, and have*

our being, Acts 17. 28.

6. Meditate, that thy bodie which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms. *When thou shalt say to corruption, Thou art my father; and to the worme, Thou art my mother, and my sister, Job 17. 14.*

7. Meditate, how that many a mans table is made his snare, Psal. 69. 22. so that through his intemperancie and unthankfulnesse, the meat which should nourish his bodie, kils him with a surfeit: insomuch, that more are killed with this snare, than with the sword. And seeing, that since the curse, the use (as of all creatures, so likewise) of meat and drink is unto us uncleane, till the same be sanctified by the Word of God and Praier: and that man liveth not by bread only, but by the word of Gods ordinance, and his blessing, which is called the *Staffe of bread*, Levit. 26. 26. sit not therefore downe to eate before you pray; and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, & remember thy poore Christian brethren, who suffer hunger, & want those good things wherewith thou dost abound.

These things, or some of them premeditated (if there be not a Samuel present) list up with all comely reverence thy

heart, with thy hands and eies unto the great Creatour & feeder of all creatures: and before meat pray unto him thus.

Grace before meat.

O Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy divine providence: we beseech thee sanctifie these creatures, which thou hast ordained for us: give them vertue to nourish our bodies in life and health; and give us grace to receive them soberly and thankfully, as from thy hands: that so in the strength of these and other thy blessings, we may walke in the uprightness of our hearts before thy face this day, and all the daies of our lives, through Jesus Christ our Lord and only Saviour. *Amen.*

Or thus.

Most gracious God, and mercifull Father, we beseech thee sanctifie these creatures to our use: make them healthfull for our nourishment; and us thankfull for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

Another grace before meat.

O Eternall God, in whom we live, move, and have our being, we beseech thee blesse unto thy servants these creatures, that in the strength thereof we

we may live, to the setting forth of thy praise and glorie, through Jesus Christ our only Lord and Saviour. *Amen.*

After every meale, be carefull of thy selfe and family, as Job was for himselfe and his children, Job 1.4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our soules with the spirituall food of thy holy Word and Spirit unto life everlasting. Lord, defend & save thy whole Church, our gracious King *Charles*, Queen *Mary*, Prince *Charles*, and the rest of the royall progenie. Forgive us our sins and unthankfulness, passe by our manifold infirmities, make us all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the meane while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour. *Amen.*

Or thus.

Blessed be thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties; save and defend thy whole Church, our King and Queen, and their royall posteritie, and grant us health, peace, and truth in Christ our only Saviour. *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporall life; beseeching thee likewise to feed our soules with thy hoiv Word unto life everlasting. Defend, O Lord, thine universall Church, the King and Queen, with their royall issue and give us continuance of thy grace and mercie, in Christ our only Saviour. *Amen.*

The practice of pietie at evening.

At evening, when the due time of repairing to rest approacheth, call together againe all thy family; reade a Chapter in the same manner, that was prescribed in the morning: Then (in the holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these rules.

Rules

*Rules to be observed in singing
of Psalmes.*

BEWARE of singing divine Psalmes for an ordinarie recreation, as do men of impure spirits, who sing holy Psalmes intermingled with profane Ballads. They are Gods word, take them not in thy mouth in vaine.

2. Remember to sing *Dauids* Psalmes with *Dauids* spirit.

3. Practise *S. Pauls* rule: *I will sing with the spirit, but I will sing with the understanding also,* 1 Cor. 14. 15.

4. As you sing, uncover your heads, & behave your selves in comely reverence, as in the sight of God, singing to God in his own words; but be sure that the matter make more melodie in your hearts, than the musick in your ears: for the singing with a grace in your hearts, is that which the Lord is delighted withall: according to that old Verse,

*Non vox, sed votum; non musica chordula, sed cor:
Non clemens, sed amens, psallit in aere Dei.*

'Tis not the voice, but vow;

Sound heart, not sounding string:

True zeale, not outward shew,

That in Gods care doeth ring.

5. Thou mayest, if thou thinke good, sing all the Psalmes over in order: for all are most divine and comfortable. But if thou wilt chuse some speciall Psalmes, as more fit for some times and

purposes: and such as by the oft usage, thy people may the easilier commit to memorie.

Then sing,

In the morning, Psal. 3. 5. 16. 22. 144.

In the evening, Psal. 4. 127. 141.

For mercie after a sinne committed, Psal. 51. 103.

In sicknesse or heavinesse, Psal. 6. 13. 88. 90. 91. 137. 146.

When thou art converted, Psal. 30. 32.

On the Lords day, Psal. 19. 92. 95.

In time of joy, Psal. 80. 98. 107. 136. 145.

Before Sermon, Psal. 1. 12. 147. the first and fifth part of the 119.

After Sermon, any Psalm which concerns the chief argument of the Sermon.

At the Communion, Psal. 22. 23. 103. 111. 113.

For spirituall solace, Psal. 15. 19. 25. 45. 67. 112. 116.

After wrong and disgrace received, Psal. 42. 69. 70. 140. 144.

After the Psalm, all kneeling down in reverent manner, as is before prescribed, let the father of the family (or the chiefeest in his absence) pray thus.

Evening praier for a family.

O Eternall God, and most gracious Father, we thine unworthy servants here assembled, do cast down our selves

selves at the footstool of thy grace, acknowledging that we have inherited our fathers corruption, and actually in thought, word, and deed transgressed all thy holy commandments; so that in us naturally there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanitie, profanenesse, distrust, too much love of our selves and the world, too little love of thee and thy Kingdome; but emptie and void of faith, love, patience, and every spirituall grace. If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majestic, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for Jesus Christ thy deare Sons sake, in whom only thou art well pleased, and for the merits of that bitter death and bloody passion, which we beleeve that he hath suffered for us, have mercie upon us; pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life,
nor

nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us ; so we beseech thee inspire thy holy spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and naturall corruptions. And that we may not be blinded in them through custome, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good meanes, to overcome and get out of them. Oh let us feele the power of Christs death, killing sin in our mortall bodies ; and the vertue of his resurrection, raising up our soules to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature ; and suffer us not to be drowned in the streame of those filthy vices, and sinfull pleasures of this time, wherewith thousands are carried headlong to eternall destruction : but daily frame us more and more to the likenesse of thy Sonne Jesus Christ, that in righteousness and true holinesse we may so serve and glorifie thee, that living in thy feare, and dying in thy favour, we may in thy appointed time attaine to the blessed resurrection of the just,
unto

unto eternall life. In the meane while,
O Lord, increase our faith in the sweet
promises of the Gospel, and our repen-
tance from dead workes, the assurance
of our hope in thy promises, our feare
of thy name, the hatred of all our sins,
and our love unto thy children, espe-
cially those whom wee shall see to
stand in need of our help and comfort:
That so by the fruits of pietie and a
righteous life, we may be assured that
thy holy Spirit doth dwell in us, that
we are thy children by grace and adop-
tion. And grant us, good Father, the
continuance of health, peace, mainte-
nance, and all other outward things;
so farre forth as thy Divine wisdom
shall think meet and necessary for eve-
ry one of us.

And here, O Lord, according to our
bounden dutie, we confesse, that thou
hast been exceeding mercifull unto us
all in things of this life; but infinite-
ly more mercifull in the things of a
better life: and therefore we doe here
from our very soules render unto
thee all humble and hearty thanks,
for all thy blessings and benefits be-
stowed upon our soules and bodies,
acknowledging thee to be that Fa-
ther of lights, from whom we have re-
ceived all these good and perfect gifts:
and unto thee alone for them we
ascribe

ascribe to be due, all glorie, honour, and praise both now and evermore. But more especially, we praise thy divine Majestie, for that thou hast defended us this day from all perils and dangers; so that none of those judgements which our sins have deserved, have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majestie, and our brethren; and for Christ his sake be reconciled unto us for them. And we beseech thee likewise, of the same thine infinite goodness and mercie, to defend and protect us, and all that belong unto us, this night, from all danger of fire, robbery, terrours of evill angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe under the shadow of thy wings, we here commend our bodies and soules, and all that we have, unto thine almighty protection. Lord, blesse and defend both us and them from all evill; and whilest we sleep, do thou, O Father, who never sleepest nor sleepest, watch over thy children, and give a charge to thy holy Angels to pitch their tents round about our house and dwelling, to guard us from all dangers; that sleeping with thee, we may in the next morning be awakened by thee, and so being refreshed with moderate

moderate sleep, we may be the fitter to set forth thy glorie in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquility of these Kingdomes wherein we live, turning from us those plagues which the crying sins of this nation doe crie for.

Preserve our religious King *Charles* from all dangers and conspiracies; blesse Queen *Mary*, Prince *Charles*, and the rest of the royall progenie. Blesse all our Magistrates and Ministers, all that feare thee, and call upon thy Name, all our Christian brethren and sisters, that suffer sicknesse, or any other affliction or miserie, especially those who any where do suffer persecution for the testimonie of thy holy Gospel, grant them patience to beare thy crosse, and deliverance, when and which way it shal seem best to thy divine wisdom. And, Lord, suffer us never to forget our last ends, and those reckonings which then we must render unto thee: In health and prosperitie make us mindfull of sicknesse, and of the evill day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like wise virgins, be found prepared for the comming of Christ,

Christ, the sweet Bridegroom of our soules. And now, O Lord, most holy and just, we confesse, that there is no cause why thou (who art so much displeased with sinne) shouldst heare the praier of sinners, but for his sake only, who suffered for sin and sinned not. In the only mediation therefore of thine eternall Son Jesus our Lord and Saviour, we humbly begge these and all other graces, which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy praier, which Christ himselfe hath taught us to say unto thee, *Our Father which art in heaven, &c.*

Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remaine with us this night, and for evermore. Amen.

Then saluting one another, as becometh Christians, who are the vessels of grace, and temples of the holy Ghost, let them in the feare of God depart, every one to his rest, using some of the former private meditations for evening.

Thus far of the householders publike practice of pietie with his Family every day. Now followeth his practice of pietie with the Church on the Sabbath day.

Meditations

Meditations of the true manner of practising piety on the Sabbath day.

A Almighty God will have himselfe worshipped not only in a private manner, by private persons and families; but also in a more publike sort, of all the godly joyned together in a visible Church: that by this meanes he may be knowne not only to be God and Lord of every singular person; but also of the creatures of the whole universall world.

Quest. But why do not we Christians under the New, keep the Sabbath on the same seventh day, whereon it was kept under the Old Testament?

I answer, because that our Lord Jesus, who is the Lord of the Sabbath, and whom the Law it self commands us to heare, did alter it from the seventh day to this first day of the week, whereon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the middest of the holy Assembly, on the two first daies of the two weeks immediately following his resurrection, and then blessed the Church, breathed on the Apostles the holy Ghost, and gave them the ministeriall Keyes, and power of binding and remitting sins. And so it is most probable, he did in a solemne manner every first day of
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the week, during the fortie daies he continued on earth, between his resurrection and ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time he gave commandements unto the Apostles, and * *spake unto them those things which appertain to the Kingdome of God*; that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts, to the spirituall sacrifices of praise, praier, and contrite hearts: the Leviticall Priesthood of the Law, to the Christian Ministerie of the Gospel: the Jewish Temples and Synagogues, to Churches and Oratories: the old Sacraments of Circumcision and Passcover, to Baptisme and the Lords Supper, &c. as may appeare by the like phrase, (Act. 19. 8. & 28. 23. Col. 4. 11.) put for the whole sum of S. *Pauls* doctrine, by which was wrought all these changes, where it took effect. So that as Christ was fortie daies instructing *Moses* in Sinai, what he should teach, and how he should rule the Church under

* Act. 1. 2. 3. Cyril bids us note, that S. *John* doth not simply set downe the manner of Christs appearing unto *Thomas*, but all the circumstance of time (*post dies octo*;) whence he concludes thus: *Deum igitur octavum Dominicum esse necesse est*, Cyril. in Job. lib. 12. cap. 58.

the Law; so he continued fortie daies teaching his Disciples in Sion, what they should preach, & how they should govern the Church under the Gospel. And seeing it is manifest, that within those fortie daies Christ appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those fortie daies he likewise ordained on what day they should keep their Sabbath, and ordinarily doe the works of their ministry; especially, seeing that under the Old Testament God shewed himselfe as carefull, both by his morall and ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons in his own power, appointed this first day of the week, to be the very day wherein he sent downe from heaven the holy Ghost upon the Apostles; so that upon that day they first began, and ever after continued the publike exercising of their ministerie, in the preaching of the Word, the administration of the Sacraments, and the loosing of the sins of penitent sinners. Upon these and the like grounds, *h Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himselfe.

h Athanasius Frontispicio, hom. de sens.

As therefore our Communion is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death; so the Christians Sabbath is called the ^a*Lords day*, because it was ordained of the Lord for the memoriall of his resurrection. And as the name of the ^bLord honoureth the one, so doth it the other. And as Lord of the Sabbath by his royall prerogatives, and transcendent authoritie could, so he had also reason to change the holy Sabbath from the seventh day to this whereon we keep it. For, as concerning that seventh day which followed the fixe daies wherein God finished the creation, there was no such precise institution, or necessitie of sanctifying it perpetually, but such, as by the same authoritie, or upon greater reason and occasion it might very well be changed and altered unto some other seventh day. For the Commandment doth not say, ^c*Remember to keep holy the seventh day, next following the sixth day the of the creation*, or

a Apoc. 1. 18. The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath and holy Supper. For as he substituted the Lords Supper in stead of the Passeover; so did he the Lords day in the Jewish Sabbaths roome. b 1 Cor. 11. 20. c H. Wolph. Chronol. de temp. lib. 2. ca. 1. pag. 52. Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam.

this,

this, or that seventh day ; but indefinitely, Remember that thou keep holy *a seventh day*. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24. houres, or a day artificiall, consisting of 12. houres, from Sun rising to Sun setting : and withall, consider the Sun standing still at noon in *Joshua's* time, the space of a whole day, and the Sun going back ten degrees (*viz.* five houres, almost halfe an artificiall day) in *Ezekiah's* time : the Jewes themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation.

Aide hereunto, that in respect of the diversitie of * Meridians, and the unequal rising and setting of the Sunne every day, varieth in some places a quarter, in some halfe, in other a whole day : Therefore the Jewish seventh day cannot precisely be kept at the same instant of time every where in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh day unto the seventh

* *Christoph. Helvic. Syst. cont. Theol. cum Judaic. cap. de Sáb.*

day, whereon Christians doe keep the Sabbath.

1. Because, that by his resurrection from the dead, there is wrought a new spirituall creation of the world: without which all the sons of *Adam* had bin turned to everlasting destruction, and all the works of the first creation had ministred no consolation unto us.

2. And in respect of this new spirituall creation, the Scripture saith, that *d Old things are passed away, and all things are become new: c new creatures, f new people, g new men, h new knowledge, i new Testament, k new commandments, l new names, m new way, n new song, o new garment, new wine, new vessels, p new Jerusalem, q new heaven, and new earth.* And therefore of necessity there must be in stead of the *old, a new r Sabbath day*, to honour and praise our Redeemer, and to meditate upon the work of our redemption, and to shew the new change of the Old Testament.

3. Because that on this day Christ rested from all the sufferings of his passion, and finished the glorious worke of our redemption. If therefore the finishing of the work of the first creati-

d 2 Cor. 5. 17. e Galat. 6. 15. f 1 Pet. 2. 10.
g Eph. 4. 24. h Col. 3. 10. i Mat. 26. 28. k John
13. 34. l Apoc. 2. 17. m Heb. 10. 20. n Apoc.
14. 3. o Luke 5. 36. &c. p Apoc. 21. q 2 Pet.
3. 13. Isa. 66. 22. r Heb. 4. 9.

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on, whereby God mightily manifested himselfe unto his creature, deserved a Sabbath for to solemnize the memorie all of so great a work, to the honour of the worker (and therefore calls it, *Mine holy day*, Isa. 58. 13.) much more doth the new creation of the world, effected by the resurrection of Christ (*whereby he mightily declareth himselfe to be the Son of God*, Rom. 1. 4.) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ; and therefore worthily called the *Lords day*, Apoc. 1. 10. For, as the deliverance out of the captivitie of Babylon, being greater, took away the name from the deliverance out of the bondage of Egypt; so the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the world. As therefore in the creation, the first day wherein it was finished, was consecrated for a Sabbath; so in the time of redemption, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept, according to Gods morall commandment. The Jewes kept the last day of the week, beginning their Sabbath with the night when God rested: but Christians honour the Lord better on the
first

first day of the week, beginning the Sabbath with the day when the Lord arose. They kept the Sabbath in remembrance of the worlds creation : but Christians celebrate it in memoriall of the worlds redemption : yea, the Lords day being the first of the creation and redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God by the glory consisting of *seven Lamps, seven Branches, &c.* Exod. 7. 31. put them in remembrance of the creation, light, and Sabbaths rest ; so under the New Testament, Christ the true Light of the world, approacheth in the *middest of the lamps, and seven golden candlestickes*, Apoc. 1. 13. to put us in mind to honour our Redcemer in the light of the Gospel, of the Lords seventh day of rest. And seeing the redemption both for might and mercie so far exceedeth the creation, it stood with great reason, that the greater work should carry the honour of the day. Neither doth the honourable title of the *Lords day* diminish the glory of the Sabbath : but rather being added, augments the dignitie thereof : as the name *Israel* added unto *Jacob*, made the Patriarch the more renowned.

The reason taken from the example
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of Gods resting from the work of the creation of the world, continued in force till the Son of God ceased from the worke of the redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should be kept (under the New Testament) on the *first day of the weeke.*

For first, in the 110. Psalm, which is a prophesie of Christ and his Kingdom, it is plainly fore-told, that there should be a *solemne day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse,* Psal. 110.3. Inſomuch, that *no rain* (of peace) *shall be upon those Families, that in that Feast will not goe up to Jerusalem* (the Church) *to worship the King, the Lord of hosts,* Zach. 14.17. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly in Psalm 118. which was a prophesie of Christ, as appeares, Mat. 21.42. Act. 4.11. Ephes. 2.20. as also by the consent of all the Jewes, as *Hierome* witnesseth. Fore-*shewing* how Christ by his *ignominious death* should be *as a stone rejected of the Builders, or chiefe Rulers of Judea, and yet by his glorious resurrection, should become the chiefe stone of the corner:* he wisheth the whole Church to keep
N holy

holy that day, whereupon Christ should effect this wonderfull worke : saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing, that upon this day, that which *Peter* saith of Christ, appeareth to be true, *That God made him* both Lord and Christ, *Act. 2.36.* therefore the whole Church under the New Testament, must celebrate the day of Christs resurrection. * *Rabbi Bachai* also saw by the fall of *Adam* on the sixth day, that on the same day, that *Messias* should finish the worke of mans redemption. And alluding to the speech of *Boaz* to *Ruth*, *Sleep unto the morning*; that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the spirituall light of the Gospel to enlighten the world, that lay in the shadow of darknesse and death. The Hebrew author of the book called a *Sedar, Olam, Rabba, cap. 7.* recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chiefe worship of God

* *Zohar upon Gen. fol. 21.* H. Broughtons *Require of consent. pag. 50, 51.* a *Ex H. Wolphi, Chronol. de Temp. lib. 2. cap. 2.*

should (under the New Testament) be celebrated upon this day. As, *that on this day the cloud of Gods Majesty first sate upon his people : Aaron and his children first executed their Priesthood : God first solemnly blessed his people : The Princes of his people first offered publicly unto God. The first day, wherein fire descended from heaven. The first day of the world, of the yeere, of moneths, of the weeke, &c.* All shadowing, that it should be the first and chiefe holy day of the New Testament. Saint^b *Augustine* proveth by divers places and reasons, out of the holy Scripture, that *the Fathers, and all the holy Prophets under the Old Testament did fore-see and know, that our Lords day was shadowed by their eighth day of circumcision ; and that the Sabbath should be changed from the seventh day to the eighth, or first day of the week.* And *Junius* out of *Cyprian* saith, that *Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead.* The Councell *Foro-Julien*se affirmes, that *Esay* prophesied of the keeping of the Sabbath upon the first day of the week. If this mysterie was so cleerly

^b *Aug. Epist. ad Junian. li. 2. cap. 13.* Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum, *Cyp. li. 2. Ep. 10. Jun. in Gen. 17. 12.*

seen by the Fathers, under the shadowes of the Old Testament : sure, the god of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the Old Testament.

5. According to their Lords mind and commandment, and the direction of the holy Ghost (which alway aſſiſted them in their miniſteriall office) the Apoſtles in all the Chriſtian Churches (which they planted) ordained that the Chriſtians ſhould keep the holy Sabbath upon that ſeventh day, which is the firſt day of the week ; *d* Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, ſo doe ye alſo. Every firſt day of the weeke, &c. *e* When yee come together in the Church (being the Lords day) to eat the Lords Supper, to remember and ſhew

d 1 Corin. 16. 1, 2. *e* The Syriack tranſlation hath, *Quum congregamini, non ſicut juſtum eſt in die Domini noſtri, comeditis & bibitis.* The Arabian tranſlation alſo hath thus : *Non comeditis & bibitis, prout verè diebus Domini noſtri decet.* And *Bez* i witneſſeth, that in one ancient Greeke copy there is read, *τὴν κυριακὴν*, The Lords day added to every firſt day, &c. *f* 1 Corin. 11. 20, 23, 26.

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the Lords death till hee come, &c. In which words note :

1. That the Apostles ordained this day to be kept holy: therefore a divine institution.

2. That that day is named the first day of the week : therefore not the Jewish seventh, or any other.

3. Every first day of the week: which sheweth a perpetuities.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniforme order in all the Churches of the Saints : therefore it was universall.

5. That the exercises of this day were collections for the poore (which appears by Act. 2. 42. and *Justin Martyrs* testimonie, *Apol. 2.*) which were gathered in the holy assembly after Praiers, preaching of the Word, and administration of the Sacrament: therefore it was spirituall.

6. That he will have the collection (though necessarie) removed against his coming, lest it should hinder his

g 1 Cor. 14. 33. h As the phrase of *Breaking of bread* comprehends all other exercises of religion, Act. 20. 7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath. And why should the Apostle require the collection to be made on the first day of the week, but because that on this day the holy assembly was held in the Apostles times ?

N 3 preaching ;

preaching ; but not their holy meeting on the Lords day : for it was the time ordained for the publike worship of the Lord, which argueth a necessitie.

And in the same Epistle *S. Paul* protesteth, that he delivered them none other ordinance or doctrine, but *what he had received of the Lord*. Inſomuch that he chargeth them, that *if any man think himſelfe to be a Prophet, or ſpiritually,* let him acknowledge, that the things that I write unto you, are the commandments of the Lord. But he wrote unto them, & ordained among them to keep their Sabbath on the firſt day of the week : Therefore to keep the Sabbath on that day, is the very commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who ſeeing ſo clearly the Lords day to have been inſtituted and ordained by the Apoſtles, will not acknowledge the keeping holy of the Lords day to be a commandement of the Lord ? The Jewes confeſſe this change of the Sabbath to have been made by the Apoſtle *Peter*, *Alphon. in dialog. contra Judeos, tit. 12.* They are therefore more blind and ſottiſh than the Jewes, who profanely deny it.

At Troas likewise *S. Paul*, together with ſeven of the chiefe Evangelists of

the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, & Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords Supper.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach; but the *Disciples being come together to break bread upon the first day of the weeke*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, *I Cor. 11. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Act. 11. 26.* But at Philippi, where as yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jewes and their Profelytes were wont to pray, & there preached unto them, *Act. 16. 12, 13.* So that it is as cleare as the Sun, that it was the Christians usuall manner to m passe over the Jewish seventh day, & to keep the Sabbath, and their holy meetings on the first day of the week. And why doth *S. John* call this the *Lords day*, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Jesus* (who rose from death to

I Act. 20. 4, 5, 6 &c. m Act. 21. 4. &c.

life upon that day) throughout all the Churches which the Apostles planted; which S. *John* calleth the *n Lords day*; the rather to stirre up Christians to a thankfull remembrance of their redemption by Christ his resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords day*, because that all the *osanctification* belonging to this *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a greater authoritie than that of Christ and his Apostles; nor the like cause as the new creation of the world: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Adde hereunto how the Scripture noteth, that in the first planting and settling of the Church, nothing was done but by the speciall order & direction of the Apostles, 1 Cor. 11. 34. & 14. 36, 37. Tit. 1. 5. Act. 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremoniall law abrogated; but the morall and perpetuall law of God perfected. So that the

n Apoc. 1. 10. *Mos Christianus, &c.* It is the manner of Christians to call it the Lords day, *Bedæ* in *Luc. cap. 41.* o Heb. 2. 11. & 5. 9.

same perpetuall commandement, which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds Christians to solemnize the Sabbath on this seventh day, in the memoriall of the *worlds redemption*: for the fourth Commandement, being a morall law, requireth a *seventh day* to be kept holy for ever. And the morallitie of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospel, than of the Jews under the Law, by how much we (in Baptisme) have made a more speciall covenant with God, to keep his Commandements: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his lawes. And that this commandement of the Sabbath (as well as the other nine) is morall and perpetuall, may plainly appeare by these reasons:

Ten reasons demonstrating the commandement of the Sabbath to be morall.

BEcause all the reasons of this commandement are morall and perpetuall: And God hath bound us to the obedience of this commandement with more forcible reasons than to any of the rest. First, because he did fore-see, that irreligious men would either more carelessly neglect, or more boldly breake

this commandment than any other. Secondly, because that in the practice of this commandment, the keeping of all the other consisteth: which makes God so often complain, that all his worship is neglected or overthrowne, when the Sabbath is either p neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, & with what zeale & protestation God requireth all (that will be his people) to sanctifie the seventh day: yea, how the God of mercy mercilesly punisheth the breach of this commandment with cruell death: as though it were the summe of his whole honour & service.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other commandments; so he may do it without discredit of his reputation, or danger of mans law. Therefore God placed this commandment in the midst of the two Tables, because the keeping of it is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion and good discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, & what will shortly become of religion, and

that Peace and Order which God will have to be kept in his Church : The Sabbath day is Gods Market-day for the weeks provision , wherein he will have us to come unto him, and buy of him without silver or mony the bread of Angels,& water of Life, the wine of the Sacraments, and milk of the Word, to feed our soules : tried gold, to enrich our faith : precious eye-salve, to heale our spirituall blindnesse: and the white raiment of Christs righteousness, to cover our filthy nakednesse. He is not far from true pietie, who makes conscience to keep the Sabbath day ; but he who can dispense with his conscience to break the Sabbath for his owne profit or pleasure, his heart never yet felt, what either the feare of God , or true religion meaneth. For, of this commandement may that speech of Saint *James* be verified, *Hee that faileth in one, is guilty of all*, James 2.10. Seeing therefore that God hath fenced this commandement with so many morall reasons, it is evident, that the commandement it selfe is morall.

2. Because it was commanded of God to *Adam* in his innocencie , whilest (holding his happinesse, not by faith in Christs merits, but by obedience to Gods Law) he needed no ceremonie, shadowing the redemption of Christ. A Sabbath

Sabbath therefore of a seventh day cannot be simply a ceremonie, but an essentiall part of Gods worship, enjoined unto man, when there was but one condition of all men. And if it was necessarie for our first parents to have a Sabbath day, to serve God in their perfection; much more need their posteritie to keep the Sabbath in the state of their corruption. And seeing God himselfe kept this day holy, how can that man be holy, that doth wilfully profane it?

3. Because it is one of the commandements which God spake with his own mouth, and twice wrote with his owne fingers in tables of stone, to signifie their authoritie and perpetuities. All that God wrote, were morall and perpetuall commandements, and those are reckoned ten in number. If this were now but an abrogated ceremonie, then there were but nine commandements. The ceremoniall that were to be abrogated by Christ, were written all by *Moses*; but this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall law was put: to shew that they should be the perpetuall rules of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

4. Because Christ professeth, *that he came*

came not to destroy the morall law, Mat. 5.17. and that the least of them should not be abrogated in his Kingdom of the New Testament : Inſomuch, *that whoſoever breaketh one of the leaſt of theſe ten Commandments, and teacheth men ſo, he ſhould be called the leaſt in the Kingdome of heaven*, Mat. 5.19. that is, he ſhould have no place in his Church. Now the morall Law commandeth one day of ſeven to be perpetually kept a holy Sabbath. And Chriſt himſelfe expreſſly mentioneth the keeping of a Sabbath among his Chriſtians at the deſtruction of Jeruſalem, about 42.yeeres after his reſurrection. By which time all the Moſaicall ceremonies (except eating of bloud, and things ſtrangled) were by a publike decree of all the Apoſtles quite aboliſhed and abrogated in Chriſtian Churches. And therefore Chriſt admoniſhed his Diſciples, *to pray that their flight be not in the winter, nor on the Sabbath day*, Mat. 24.20. Not in the winter, for that (by reaſon of the foulneſſe of the waies and weather) their flight ſhould be more painfull and troubleſome unto them : not upon the Sabbath, becauſe it would be more grievous to their hearts, to ſpend that day in toiling to ſave their lives, which the Lord had commanded to be ſpent in holy exerciſes, to comfort
their

their soules. Now if the sanctifying of the Sabbath on this day had been but ceremoniall, it had been no grieve to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this feare and grieve of being driven to flee on the Sabbath day; and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremonie, but a morall commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, *S. John* will tell you that it was on the *Lords day*, *Apoc. i. 10.* If you will know on what day of the week that was, *S. Paul* will tell you, that it was on *every first day of the weeke*, *1 Cor. 16. 1.*

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an Oracle all the Christians in Jerusalem to depart thence, and to goe to Pella, a little towne beyond Jordan; and so to escape the wrath of

q *Euseb. hist. Eccles. 3. cap. 5.* It is probable, that this Oracle was that voice (*Migrenus hinc*) which with an earth-quake was heard by night in the Temple, mentioned by *Josephus de bello Judaico, lib. 7. cap. 12.*

God,

God, that should fall upon the Citie and Nation. If then a Christian should not without griefe of heart flie for the safetie of his life on the Lords day ; with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in profane and carnall sports, or servile labour ? And seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world : who seeth not but that the holy Sabbath must continue till the very end of the world ?

5. Because that all the ceremoniall Law was enjoined to the Jewes only, and not to the Gentiles ; but this commandement of the holy Sabbath (as Matrimonic) was instituted of God in the state of innocencie, when there was but one state of all men : and therefore enjoined to the Gentiles as well as to the Jewes. So that all Magistrates and Housholders were commanded to constrain all strangers(as well as their own subjects and family) to observe the holy Sabbath, as appears by the fourth commandement, and practice of *Nehe-miah*. All the ceremonies were a partition wall, to separate Jewes and Gentiles. But seeing the Gentiles are bound to keep this commandement as well as the

the Jews, it is evident that it is no Jewish ceremonie. And seeing the same authoritie is for the Sabbath that is for marriage, a man may as well say, that marriage is but a ceremoniall law, as the Sabbath. And remember, that where marriage is termed but once the covenant of God, because instituted by God in the beginning; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of time, state, and perpetuities: therefore not ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good men, to sanctifie sincerely the Sabbath, sufficiently demonstrateth, that the commandment of the Sabbath is *r* spirituall and morall.

7. Because, that as God by a perpetuall decree made the Sun, the Moon, and other lights in the firmament of heaven, not only to divide the * day from the night, but also to be for *f* signs, and for *t* seasons, and for *u* daies,

r Nitimur in vetitum. *Hor.* * Gen. 1. 14. Job 9. 9. & 38. 31. Amos 5. 8. *f* To distinguish 'twixt Spring and Harvest, Summer and Winter, and to fore-shew judgments to come. *t* *Moadim* *fig.* Sacred times appointed for Gods holy worship, having special significations & promises. *u* One of the seven daies of the week from the other.

and

and for x yeers ; so he ordained in the Church on earth, the holy Sabbath to be not only the appointed season for his solemn worship, but also the perpetuall rule & measure of time : So that as 7.daies make a weeke, 4.weekes a month, 12.months a yeere ; so 7.yeeres make a Sabbath of yeers, 7.Sabbaths of yeers a Jubilee, or 80.Jubilees, or 4000.yeers, or after *Ezechiel*, 4000.Cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching began the state of the New Testament. Neither can I here passe over without admiration, how the Sacrament of Circumcision continued in the Church 39.Jubilees, from *Abraham*, to whom it was first given, unto the Baptisme of Christ in Jordan : which was just so many Jubilees (after y *Bucholcerus* account) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his ministerie on the 80 yeer of his age. Christ enters upon his office in the 80.Jubilee of the worlds age. *Joseph* was 30.yeeres old, when he began to rule over Egypt, Gen.41.46. and the Levites began to serve in the Tabernacle at 30.yeers old. So Christ likewise, to answer these figures, began his ministry in the 30.Ju-

x Solar, Sabbataris & Jubileum, Exod.23.11, 12.
y Index Chron.apud Ann. Mundi, 1198.

bilee of *Moses*, and when he began to be thirty yeeres of age (*Luk. 3. 23.*) in the midst of *Daniels* last week : and so (continuing his ministerie on earth three yeeres and a halfe) finished our redemption, and *Daniels* period, by his innocent death upon the crosse. The most of all the great alterations, and strange accidents which fell out in the Church, came to passe either in a Sabbaticall yeere, or in a yeere of Jubilee. For example :

The seventy weeks of *Daniel* beginning the first yeere of ^z *Cyrus*, and the 3439. yeer of the world, contain so many yeeres as the world did weekes of yeeres unto that time : and so many weekes of yeeres as the world had lasted Jubilees. *Daniels* seventy weekes of yeeres contained 490. single yeeres ; the world before that time, 490. weekes of Sabbaths of yeeres. *Daniels* period 70. weekes, the worlds 70. Jubilees. So that to comfort the Church for their 70. yeeres captivitie, which they had now (according to a *Jeremies* prophesie) endured in Babylon, *Gabriel* tells *Daniel*, that at the end of 70. weekes, or Sabbaths of yeeres, that is, 70. times 7. yeeres,

z. After M. Robert Pont his computation, Treatise of the last decaying age of the world, published Anno Dom. 1600. Robert Pont treatise of the last age, pag. 17. a Jer-23. 11, 12. Ezra 1. 1.

or 490. yeers, their eternall redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivitie of Babylon. This period of *Daniel* containing 70. Sabbaths, or 10. Jubilees of yeers, began at the first libertie granted the Jewes by *Cyrus*, in the first yeere of his reigne over the Babilonians, mentioned *Ezech. 1. 1.* and ends justly at the time that Christ died upon the crosse. From the death of Christ, or the last end of *Daniels* weeks, to the 71. yeer of Christ, the world is measured by seven Seales, or seven Sabbaths of yeers, making one complete Jubilee. From the end of those ^b seven Seales, the world is measured to her end by ^c seven Trumpets, each containing 245. yeers (as some conjecture, about 440. yeers, hence the truth will appeare :) *Enoch* the seventh from *Adam*, having lived so many yeers as there are daies in the yeer, 365. was translated of God in a Sabbaticall yeere. *Moses* the seventh from *Abraham*, as another *Enoch* is buried of God, but born in a ^d Sabbaticall yeere of the world, 2373. and in the 777. yeer since the flood (after ^e *Broughtons* computa-

^b Apoc. 5. 1. ^c Apoc. 8. 2. *Nesier* on the Apoc. proposition 6. 8. 9. and his resolution. ^d *Pont* of the last age of the world, pag. 12. *Buchol. 2. Index Chr.* ^e *Broughtons* consent, *An. Mun.* 3430. *Deut.* 34. *Pont. Ibi.* & *Scaliger Buchol.*

tion) is saved, as a new *Noah* in a Reed Ark, & liveth a builder of the Church, so long as *Noah* was building the Ark, 120. yeers. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023. of the world. The sixth yeere of *Joshua*, being 2500. yeers from the creation of the world, wherein the land was possessed and divided among the children of Israel, was a Sabbaticall yeer, and the 50. Jubilee from the creation of the world. At this yeer *Moses* begins his Jubilee, by which (as with a chain of thirty links) he tieth the parting of Canaans possession to the Israelites by *Joshua*, to the opening of the Kingdome of Heaven to all beleivers by Jesus: And so carrieth the Church of the Jewes by a joyfull streame of Jubilees, from the type to the substance, from Canaan to Heaven, from *Joshua* to Jesus: for Christ at the end of *Moses* thirty Jubilees, and the beginning of the 30. yeere of his age, at his Baptisme openeth Heaven, & gives the cleere vision of the blessed Trinitie that was seen since the world began. And by the silver Trumpet of his Gospel, proclaimes according to the pro-

f Pont. p. 21. Buch. Chro. apud A. M. 2500. 8 Jubilee some derive of Trumpets of Rams hornes, wherewith the Jubilee was sounded: others from *Jubal* a stream, because they carry us to the death of Christ, the author of our eternall rest and joy.

phesie

phesie of *h* *Esay*, eternal redemption to all that repent, and beleve in him.

And the yeer of our Saviour Christs birth, being the 3948. of the world, was at the end of a Sabbaticall yeere: and the i 564. septenary of the world. *Mozses* maketh the common age of all men to be ten times seven, *Psal.* 90. and every seventh yeere commonly produceth some notable change or accident in mans life; and no wonder: for as *Hippocrates* affirmeth, that a childe in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth: which is alwaies either the ninth, or seventh month. At 7. yeers old the childe casts his teeth, and receives new. And every seventh yeere after, there is some alteration or change in mans life; especially at *k* *nine times seven*, the *Climacterick* yeer, which by experience is found to have been fall to many of those learned men, who have bin the chiefest lights of the

h *Isa.* 61. 5. *Luk.* 4. 18. *i* *Pont* of the last decaying age of the world, *pag.* 12, 13, 21. *k* *Expertum est in plerisque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbi que gravioris, aut vitæ interitus, aut animi ægritudinis.* *Ag. lib.* 1. 15. *cap.* 7 *August.* in *Ep.* ad *Caicum* nepotem exultat se *κλιμακτηρικῶς*, communem seniorum annum 63. evalisse, *Bodin.* de *repub.* lib. 4. ca. 7. *l* *Aristotls*, *Cicero*, *Bernard*, *Bocas*, *Erasmus*, *Iuther*, *Melancthon*, *Sturmius*.

world.

world. And if they escaped that yeere yet most of them have departed this life in a *septenary* yeere. *Lamech* died in the yeere of his life 777. *Methusalem* the longest liver of the sons of men died when he began to enter his 97th yeere. *Abraham* died when he had lived 25.times 7.yeers. *Jacob*, when he had lived 21.times seven yeers. *David*, after he had lived ten times seven yeers. So did *Galen*, so did *Petrarch*, who (*Bodin* noteth) died on the same day of the yeere that he was borne. So did the Maiden Queen in *Elisabeth*, of blessed and never dying memory, who came into this world, the *Eve* of the nativitie of the blessed *Virgin Mary*; and went out of this world, on the *Eve* of the annunciation of the *Virgin Mary*. *Hippocrates* died in his 15.*septenary*. *Hierome* and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cesar*, in their 8.*septenary*. And *Johannes de temporibus* who lived 361.yeers, died in the 5.*septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: For how many yeers soever a man do liveth here, yet he

m She was, she is (what can there more be said)
In earth the first, in heaven the second Ma
n *Bodin. Euchol.* o Climax vitæ viroꝝum f
septenariis, aut novenariis: Fœminarum v
senariis definitur, *Bodin. de rep. l. 4. ca. 2.*

life is but a life of *seven daies* multiplied : so that in the number of 7. there is a mysticall perfection, which our understanding cannot attain unto.

All which divine disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *Seventh-day Sabbath*, in knowing and worshipping God in this life : that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse in the life to come.

By the consideration whereof, any man that looketh into the holy Historie, may easily perceive, that the whole course of the world is drawn & guided by a certain chain of Gods Providence, disposing all things in *p number, measure, and weight* : All times are therefore measured by the Sabbath ; so that time and the Sabbath can never be *q* separated : And the *r* Angel sweares, that this measuring of time shall continue till that time shall be no more : And as the Sabbath had his first institution in the *r* first Book of the Scriptures, so hath it its confirmation in the last : And as this Book doth authorize this day ; so

p Wisd. 11. 17. *q* H. Wolph. *proem. Chronol.*
r Apoc. 10. Tempus est rerum mundanarum duratio extrinsecus observata. H. Wolph. *Chro. cap.*
 Tempus cum mundo coepit, & una deliturum est. 16. *f* Gen. 2. 3.

this

this day graceth the Book : in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the Lords day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the holy Sabbath (Times mete-rod) out of the Church : seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an universall consent, ever since the Apostles time, have still held the commandment of the Sabbath to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the week to be the institution of Christ and his Apostles.

The Synod, called ** Synodus Colonien-sis*, saith, that the Lords day hath been famous in the Church ever since the Apostles time. ** Ignatius* Bishop of Antioch living in *S. Johns* time, saith, *Let every one that loveth Christ keep holy the Lords day, renowned by his resurrection, which is the Queen of daies, in which death is overcome, and life is sprung up in Christ.* y *Justin Martyr*, who lived

t Apoc. 1. 10. u Si quod horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissimæ insanix est. *Aug. epist. 118. ad Jan.* x *Synod. Col. par. 9. ca. 9.* ** Ignas. ad Magues.* y *Apol. 2.*

not

not long after him, sheweth how the Christians kept the *Sabbath on the Lords day*, as we do. ² *Origen*, who lived about 180. yeers after Christ, shews the reason why the Sabbath is translated to the Lords day. ^a *Augustine* saith, *That the Lords day was declared unto the Church by the resurrection of the Lord upon that day; Et ex illo capit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, *That the Apostles appointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.*

As therefore *David* said of the ^b *Citie of God*, so may I say of the Lords day, *Glorious things are spoken of the day of the Lord*: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it Light was drawn out of Darknesse. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the ^c *Saints* came out of their graves, assuring that on it Christians

² *Orig. homil. 7. sup. Exod. 1.* ^a *1 pist. ad Jan. cap. 13. & ad Cassal. ep. 86. August. de temp. serm. 251.* ^b *Psal. 87. 3. Aug. de temp. ser. 251. & 154. Cont. Const. cap. 8. Walph. Chron. li. 1. ca. 10. Muff. Bipont. postil. Dom. Pasch.* ^c *Mat. 27. 52. Codoman. Annal. An. Mun. 2515.*

should rise to newnesse of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the *seven Trumpets* have blown, the cursed Jericho of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of antiquitie, and practice of the Primitive Church in this point, let him reade *Eusebius Ecclesiasticall History, lib. 4. cap. 23. Tertullian lib. de Idololatriâ, cap. 14. Chrys. Ser. 5. de resurrectione, Constitut. Apost. lib. 7. cap. 37. Cyril in Isai. lib. 12. cap. 58.* Of this judgement are all the sound new Writers: See Fox on the Apoc. 1. 10. Bucer in Mat. 12. 11. Guald. in Malach. 3. hom. 23. Fulk on the Rhemish Testament, Apoc. 1. 10. Chem. Exam. Con. Trid. part. 4. de diebus Festis. Wiclif. Chronol. lib. 2. cap. 1. f. Armin. Tr. 1. in 4. precept. and innumerable others. Learned Junius shall speake for all: *Quamobrem cum dies Dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection and often appearing to his Disci-*

pl. 1. 6. 13. Apoc. 10. 7. e. August. ad Cant. 1. 86. & ad Jan. 119. ca. 19. Aug. serm. temp. 251. & 154. & Con. 6. Constant. can. 8. f. Non dubitamus quin variè apud Christianos Sabbatum videtur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. Jun. Præleç. in Gen. 23.

ples upon that day) by the example and institution of the Apostles, and by the continuall practice of the ancient Church, and by the testimonie of the Scripture, observed and substituted into the place of the Jewish Sabbath; ineptè faciunt; they doe foolishly, who say, that the observation of the Lords day is of tradition, and not from the Scripture, that by this means they might establish the traditions of men. And again, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation, Non humanâ traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his Disciples, and came into their assemblies.

9. Because that the Lord himself expounded the end of the Sabbath to be a signe and document for ever betwixt him and his people, that hee is Jehovah by whom they are sanctified: and therefore must only of them be worshipped; and upon the paine of death

g Exod. 31. 13, 14. & c. Ezek. 20. 12, 20. & 46. 1, 2. & c. h Exod. 35. 2.

charged his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What *k* *God hat^h perpetually sanctified, let no man ever presume to make common or profane.* Upon this ground it is, that the commandement terms this day the *1 Sabbath of the Lord thy God.* And God himself calls it *his Holy-day.* And upon the same ground likewise, the Old Testament consecrated all their Sabbaths & Holy-daies to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatrie. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour. So doth Levit. 23. 3, 37, 38. &c. and Ezek. 20. 20. Nehem. 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that *we must worship the Lord God only,* Matth. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboams* greatest sins, That he ordained a feast *from the device of his own heart,* 1 Kings 12. 33. And God threatneth to visit Israel *for keeping the daies of Baalim:* that is, of Lords, as Papists do of Saints,

i *Amin. disput. Theol. in præcept. 4.* k Acts 10. 15. Rom. 14. 14. 1 Isa. 58. 13.

Hos. 2. 13.

Hos. 2. 13. but saith that such forget him. And so indeed none are less careful in keeping the *Lords Sabbath, than they who are most superstitious observers of mens holy-daies. The Church of Rome therefore commits grosse Idolatrie ;

First, in taking upon her to ordaine Sabbaths, which belongs only unto the Lord of the Sabbath to doe.

Secondly, in dedicating those holy daies to the honour of creatures, which in effect is to make them sanctifying Gods.

Thirdly, in tying to these daies Gods worship, praiers, fasting, and merit.

Fourthly, in exacting on these daies of mens invention, a greater measure of solemnitie and sanctification than upon the Lords day, which is Gods commandement ; which in effect is to preferre Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts : and only retains a few holy-daies to the honour of God alone, and easing of servants, Deut. 5. 14. though long custome forceth to use the old names for civill distinction, as *Luke* used the profane names of *Castor* and *Pollux*, Act. 28. 11. And Christians of *Fortunatus*, 1 Cor. 16. 17. *Mercurius*,

* Reade *H. Volph. Chronol. de Temp. lib. 1. cap. 4. pag. 118. &c. 7. pag. 104. &c.*

Rom. 16. 14. and Jewes of *Mardocheus* day, 2 Mach. 15. 37.

10. Lastly, the examples of Gods judgements on Sabbath-breakers, may sufficiently seale unto them whose hearts are not seared, how wrathfully almighty God is displeased with them who are wilfull profaners of the Lords day.

The Lord (who is otherwise the God of mercie) commanded *Moses* to stone to death the man, who (of a presumptuous mind) would openly go to gather in sticks on the Sabbath day. The fact was small; True, but his sin was the greater, that (for so small an occasion) would presume to break so great a commandment.

ⁿ *Nicanor* offering to fight against the Jews on the Sabbath day, was slaine himselve, and 35000. of his men.

A ^o Husbandman grinding corn upon the Lords day, had his meale burned to ashes.

Another carrying ^p corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

Also, a certain ^p Noble-man (profaning the Sabbath usually in hunting)

^m Num. 15. 32. ⁿ 2 Mac. 12. 17. ^o Can. Magd. 12. ca. 6. ^p Disp. de temp. ser. 117. ^q Tho. Cant. 2. de lap. Temp. admiran. vindict. div. Theo. hist. had

had a childe by his wife with a head like a dogge, and with eares and claps crying like a bound.

A covetous^r Flax-wife at Kinstate in France, *Anno* 1559. using with her maids to worke at her trade on the Lords day, it seemed unto them that fire issued out of the flaxe, but did no harme: the next Sabbath it tooke fire indeed, but was quickly quenched; but not taking warning by this, the third Sunday after it tooke fire againe, burnt the house, and so scorched the wretched woman, with two of her children, that they died the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive, and unburnt.

On the 13. of January, *Anno* 1582. being the Lords day, the scaffolds fell in Paris-Garden under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such who take more pleasure on the Lords day to be in a Theater beholding carnall sports, than to be in the Church, serving God with the spirituall works of pietie.

Many fearfull examples of Gods judgements by fire, have in our daies bin shewed upon divers townes where

^r *Johan. Fin. l. 3. de Mirac. f. Stowes Abridge-
ment. Anno 1582. Discite jam moniti Dominum
non temnere Christum.*

the profanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve month (being the Lords day) almost consumed with fire: chiefly for profaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithfull Ministers.

Teverton in Devonshire (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavie judgement on the Towne, for their horrible profanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, *An. Dom. 1598.* God (in lesse than halfe an houre) consumed with a sudden and fearfull fire the whole * Towne, except only the Church, the Court-house, and the Almes-houses, or a few poore peoples dwellings: where a man might have seen foure hundred dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now againe, since the former Edition of this book, on the fifth of August last, 1612. (14. yeeres since the former fire) the

* Whilest the Preachers cried in the Church, Profanenesse, profanenesse, gaine would not suffer them to heare: therefore when they cried, Fire, fire, in the street, God would not suffer to help.

whole

whole Towne was again fired, and consumed; except some thirty houses of poore people, with the Schoole-house, and Almes-houses: They are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of profaning the Lords day. Let other Townes remember the Tower of Siloe, Luke 13.4. and take warning by their neighbours chastisements; fear Gods threatnings, Jer. 17.7. and beleeve Gods Prophets, if they will prosper, 1 Chro. 20.20.

Many other examples of Gods judgments might be alledged; but if these are not sufficient to terrifie thy heart from the wilfull profanation of the Lords day, proceed in thy profanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He punisheth some in this life, to signifie, how he will plague all wilfull transgressors of his Sabbaths at the last day.

Thus we have proved, that the commandement of the Sabbath is morall, and that the change of it from the seventh to the first day of the week, was instituted by the authoritie of Christ & of his Apostles. But as in promulgating of the Law, divers ceremonies pe-

culiar to the Jewes were annexed, the rather, to bind that people to the more carefull performance thereof; as to the first Commandement, *their deliverance from Egypt*, shadowing *their redemption from hell*: to the fifth Commandement, *length of daies in Canaan*, typing *eternall life in heaven*: to the sixth Commandement, *abstinence from bloud and things strangled*, figuring the care to abstain from all kind of murther: and to the whole Law, the ceremonie of *Parchment-lace*, putting them in mind, to keep within the limits of the Law. So likewise to the fourth Commandement were added some ceremonies, which peculiarly belonged to the Jewes, and to no other people: as first, the double^u sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience than on the week daies. Secondly, the * rigid and strict ceasing from making of fire, y dressing of meat, and all bodily labour, both z remembring them of their full deliverance by *Moses* conduct from the fiery furnace, & slavery of * Egypt

t Num. 15. 38. u Num. 28. 9. 10. x Exod. 35. 3. y Exod. 16. 23. z Deut. 5. 6. * It was the Sabbath day on which *Moses* & the children of Israel sang to God, when *Pharaoh* and his host were drowned in the sea, Exod. 15. See Trem. and Jun. notes on Deut. 5. 15. and on Exod. 13. 15.

upon that day : as also shadowing unto them the eternall redemption of our souls from hell by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation : shadowing to the Jewes, that Christ by his death, and resting on their Sabbath in the grave, should bring them rest and ease from the burthen & yoke of the Legall ceremonies, *which neither they nor their fathers were able to beare*, Act. 15. 10. Col. 2. 16, 17. And howsoever in Paradise, before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremonie, but an argument of perfection : yet after the fall, it became ceremoniall, and subject to change, in respect of the restauration by Christ : As Mans life before the fall, being immortall, became afterwards mortall ; and nakednesse being an ornament before, became afterwards a shame : and marriage became a type of the mysticall union betwixt Christ and his Church, Ephes. 5. And to fulfill the ceremonies (added for the Jewes sake unto the Sabbath) Christ at his death rested in the grave all the Jewes Sabbath day ; and by that rest fulfilled all those ceremoniall necessities. Now, as the ceasing of the ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage,

did

did not abolish those Cōmandements and Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousness: no more did the abrogating of the ceremonies annexed to the Sabbath, abolish the morality of the cōmandement of the Sabbath; so that though the ceremonies be all abolished, by the access of the substance, and the shadow overshadowed by the body (which is Christ) yet the holy rest (which was commanded and kept, before either the Jewes were a people, or those ceremonies annexed to the Sabbath) still continued as Gods perpetuall Law, whereby all the posteritie of *Adam* are bound to rest from their ordinary businesse, that they may wholly spend every seventh day in the solemne worship, and only service of God their Creator and Redeemer; but in the substance of the fourth Commandement there is not found one word of any ceremonie.

The chief objections against the morality of the Sabbath are three.

Object. 1. That of *Paul* to the Galatians, *Ye observe daies, and moneths, and times, and yeeres, &c.* Gal. 4. 10. But there the Apostle condemnes not the morall Sabbath (which we call the Lords day, and which he himself ordained according to Christs commande-
ment

ment in the same Churches of Galatia and Corinth, 1 Cor. 16. 1. & 14. 37. and kept himselfe in other Churches, Acts 20. 7.) but he speakes of the Jewish daies, and times, and yeers, & the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadowes of things to come*, Col. 2. 17. abolished now by Christ the body; and in the Law are called Sabbaths, Levit. 23. 37, 38. but distinguished from the morall Sabbath.

Object. 2. That of *Paul* to the Colossians, *Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath daies*, Col. 2. 16. But here the Apostle meaneth the Jewish ceremoni-
all Sabbaths, not the Christian Lords day, as before.

Object. 3. That of the same Apostle to the Romans, *This man esteemeth one day above another day, and another counteth every day alike, &c.* Rom. 14. 5.

But *S. Paul* makes no such account: for the question there is not between Jew and Gentiles, but between the stronger and weaker Christians, Rom. 15. 1. The stronger esteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lords day.

day. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now adaies) thought not so necessary: so that if men (because the Jewish day is abrogated) will not honour and keep holy the Lords day, but count it like other daies: it is an argument (saith the Apostle) of their weaknesse, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOW the sanctifying of the Sabbath consists in two things: First, in resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spirituall life.

For the first.

1. The servile and common workes from which we are to cease, are generally all civill workes, from the ^a least to the greatest.

More particularly:

First, from ^b all the workes of our

^a Exod. 31. 13, 14. &c. ^b Exod. 31. 15. &c.

calling,

calling, though it were ^creaping in the time of harvest.

Secondly, from carrying ^d burthens, as Carriers do: or riding abroad for profit or for pleasure: God hath commanded that the ^e beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man: God gives them that day a rest, and he that without necessitie deprives them of their rest on the Lords day, the ^f groanes of the poore tired beasts shal in the day of the Lord rise up in judgement against him. Likewise, such as spend the greatest part of this day in trimming, painting, and pampering of themselves, like *Fezabels*, doing the Devils work upon Gods day.

Thirdly, from keeping of ^g Faires or Markets, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any books or sciences, but the holy Scriptures, and Divinitie. For our study must be *to be ravished in spirit on the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work

^c Exod. 34. 21. ^d Neh. 13. 39. Jer. 17. 21, 22, 27.
^e Deut. 1. 14. ^f Rom. 8. 12. Deut. 25. 4. 1 Cor. 9. 9. ^g Neh. 13. 15, 16, 17.

in thee. For whatsoever is gotten by common working on this day, shall never be blessed of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as thieves, who bought and sold in his Temple (which was but a ceremonie shortly to be abrogated:) is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandement) buy and sell on the Sabbath day, which is his perpetuall Law: Christ calleth such sacrilegious thieves; and as well may they steale the Communion cup from the Lords Table, as steale from God the chiefeft part of the Lords day, to consume it in their owne lusts. Such shall one day find the judgements of God heavier than the opinions of man.

Fifthly, from all recreations and sports, which at other times are lawful: for if h lawfull works be forbidden on this day, much more lawfull sports, which do more steale away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that i delighteth in the Lord) any

h *Ila. 58. 13, 14.* i *Pfal. 37.*

greater

greater delight or recreation, than the *sanctifying of the Lords day*. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? for one that is deadly sicke, to come to a Physician that can cure him? or for a prodigall childe, that fed on the huskes of swine, to be admitted to eate the bread of Life at his fathers table? or for him, who feares for sin the tidings of death, to come to hear from God the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation, allow it in the six daies which are thine: not on the Lords day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far as it may help the soul to do more cheerfully the service of the Lord.

Sixthly, from ^k grosse feeding, liberall drinking of wine, too strong drinke, which may make us either drowfie, or unapt to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the Sabbath more than working; seeing one may work alone, but cannot talk but with others.

He that keepeth the Sabbath only by

^k Eph. 5. 18, 19. Rom. 3. 11. Deut. 28. 47. | Isa. 58. 13.

resting

resting from his ordinary work, keeps it but as a beast. But rest on this day, is so far commanded to Christians, as it is an help to sanctification; and labour so far forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord Jesus, the Saviour and Redeemer of the world? For having served God but an houre in outward shew, they spend the rest of the Lords day in *sitting down to eate and drinke, and rising up to play*, 1 Cor. 16. 7. First, balasting their bellies with eating and drinking, & then feeding their * lusts with playing and dancing. Against which profanation, all holy Divines, both old & new, have in their times most bitterly inveighed. Insomuch, that *Augustine* affirmeth, that *it was better to plow, than to dance upon the Sabbath day*.

Now in the name of Almighty God (who rested, having created heaven and

* Exod. 31. 13. &c. m Melius enim arare, quam saltare in Sabbato, *Aug. in tit. Psal. 91.*

earth) and of his eternall Son Jesus, the Redeemer of his Church, who shall shortly come on the dreadfull day of a Doom, to judge all men according to the obedience which they have shewed to his commandements: I require thee who readest these words, as thou wilt answer before the face of Christ and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morrice-dances, Wakes, and May-games, be exercises that God will blesse and allow on the Sabbath day. And seeing no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God; how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy use? Heare this, and tremble at this, O profane youth of a profane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every houre in every day, every minute in every houre, so tasted the sweet mercy of thy God

n Act. 17. 31. Rom. 2. 16. & c. 1 Th. 5. 2. 8. & c.

in

in Christ, without which thou hadst perished every moment ! yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he had reserved for his owne praise and worship. Let men in defence of their profanenesse object what they will, & answer what the Devill puts in their mouthes : yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords second comming shall be upon the Lords day ; how little joy they should have to be overtaken in those carnall sports to please themselves, when their Master should find them in spirituall exercises serving him. The profanest wretch would then wish rather to be taken kneeling at praiers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the Lords day (contrary to the Lords commandement) they do but dance about the pits brink ; and they know not which of them shall first fall therein. Whereinto being once falne, without repentance, no greatnesse can exempt them from the vengeance of that great God, whose commandement (contrary

to their knowledge & conscience) they do thus presumptuously transgresse. If then Gods Commandements cannot deterre thee, nor Gods Word advise thee, I say no more, but what *S. John* said before me, *o He which is filthy, let him be filthy still.*

For the second.

2. The consecration of the Sabbaths rest consists in performing three sorts of duties : First, before : secondly, at : thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercise are,

1. To give over working betime on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy selfe and thy servants being tired with labour and watching the night before, are so heavie, that when you should be serving God, and *hearing what his Spirit saith unto his Church* for your soules instruction, you cannot hold up your heads for sleeping : to the dishonour of God, the offence of the Church, and the shame of

o Apoc. 22. 11. This was the last and heaviest curse Saint *John* wished spirituall Babylon.
p Apoc. 2. & 3.

your

your selves: therefore the Lord commands us not only to keep holy, but also to remember afore-hand the Sabbath day; to keep it holy, by preparing our hearts, and removing all businesse that might hinder us *q to consecrate it as a glorious day unto the Lord.* Therefore, whereas the Lord in the other Commandements doth but bid or forbid, he doth both in this Commandement, and that with a speciall *memorandum.* As if a Master should charge his servant to look well unto ten things of great trust, but to have a more speciall care to remember one of those ten, for divers weighty reasons; should not a faithfull servant that loves his Master, shew a more speciall care unto that thing above all other businesse?

Thus *Moses* taught the people over night to remember the Sabbath: and it was an holy custome among our fore-fathers, when at the ringing to praier on the Eve before, the Husbandman would give over his labour in the field, and the Tradesman his worke in the shop, and go to Evening praier in the Church, to prepare their souls, that their minds might more cheerfully attend Gods worship on the Sabbath day.

2. To possesse that night thy *vessell in holinesse and honour,* 1 Cor. 7. 5. that

q Isa. 56. 2. &c. and 58. 13. &c. 1 Exo. 16. 23. &c. thou

thou mayest present thy soule more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day than on other daies; by how much the service of God is to be preferred before all earthly busineses: For there is no Master to serve so good as God; and in the end no work shall be better rewarded than his service.

4. When thou art up, consider with thy selfe what an impure sinner thou art, and into what an holy place thou goest to appeare, before the most holy God, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy selfe therefore before thou goest to Church, what grievous sins thou hast committed the week past; confesse them unto God, and earnestly pray for the pardon and forgivenesse of them, and so reconcile thy selfe with God in Christ. Renew thy vowes to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially, pray that thou mayest have grace to heare the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day)

day) that God by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soule : which thou mayest do in this or the like sort.

*A Morning Traier for the
Lords day.*

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep : there can be no better thing than to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath day : For it is thy will & commandement, that we should sanctifie this day in thy service and praise ; and in the thankfull remembrance, as of the creation of the world by the power of thy word ; so of the redemption of mankind by the death of thy Son : Thine (O Lord) I confesse is greatnesse, and power, and glory, and victory, and praier : for all that is in heaven and earth is thine : Thine is the Kingdome, O Lord, and thou excellest as head over all. Both riches & honour come of thee, and thou reignest over all, and in thine hand is power & strength, and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner,
having

having so many waies provoked thy Majestie to anger and displeasure, thou notwithstanding of thy favour and goodnesse (passing by my profanenesse and infirmities) hast vouchsafed to adde this Sabbath again into the number of my daies. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, * cleanse my soule from those filthy sins, with the blood of thy most pure and undefiled ^a Lamb, which taketh away the sins of the world. And let thy holy Spirit more and more subdue my corruptions, that I may be renewed after thine owne image, to serve thee in newnesse of life, and holinesse of conversation: And as of thy mercie thou hast brought me to the beginning of this blessed day, so I beseech thee make it a day of reconciliation betwixt my sinfull soule and thy divine Majesty. Give me grace to make it a day of repentance unto thee, that thy Goodnesse may seale it to be a day of pardon unto me: and that I may remember, that the keeping holy of this day, is a commandement which thine own sin-

* Here thou mayest confesse whatsoever sin of the last week clogs thy confidence. a John : 20.

ger hath written : That on this day I may meditate on the glorious workes of our Creation and Redemption, and learne how to know and to keep all the rest of thy holy Laws & Commandements. And when anon I shall with the rest of the holy assembly appeare before thy presence in thy house, to offer unto thee our morning sacrifice of praise and praier, and to heare what thy spirit, by the preaching of thy Word, shall speak unto thy servant: O let not my sins stand as a cloud to stop my praiers from ascending unto thee, or to keep back thy grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed fall upon bad ground: O let not my heart be like the high-way, which through hardnesse and want of true understanding, receives not the seed, till the evill one commeth, and catcheth it away: nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy Gospels sake: nor like the thorny ground, which by the cares of this world, and the deceitfulnesse of riches, choketh the word which it heareth, and makes it altogether unfruitfull: but that like unto the good ground, I may heare thy Word with an honest and
good

good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the doore of utterance unto thy faithfull servant, whom thou hast sent unto us, to open our eyes, that we may turne from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sinnes, and inheritance among them which are sanctified by faith in Christ: and give me grace to submit my selfe unto his ministerie, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies, and that I may have him in singular love for his workes sake; because he watcheth for my soule, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in the holy congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowiness and sleeping, and from all wandring thoughts, and worldly imaginations: sanctifie my memorie, that it may be apt to receive, and firme to remember those good and profitable doctrines which shall be taught unto us out of thy Word: And that through the as-

sistance of thy holy Spirit I may put the same lessons in practice for my direction in prosperitie, for my consolation in miserie, for the amendment of my life, and the glorie of thy Name. And that this day, which godlesse and profane persons spend in their owne lusts and pleasures, I (as one of thy obedient servants) may make my chiefe delight to consecrate it to thy glorie and honour, not doing mine owne waies, nor seeking mine owne will, nor speaking a vain word; but that ceasing from the workes of sin, as well as from the workes of mine ordinarie calling, I may through thy blessing feele in my heart the beginning of that eternall Sabbath, which in unspeakable joy and glorie I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord, in that forme of prayer which he hath taught me: *Our Father which art in heaven, &c.*

Having thus in private prepared thy own soule, if thou hast the charge of a family, call all thy household together, reade a Chapter, & pray as in the week daies: but remember so to dispatch these private preparations & duties, as that thou and thy family may be in the
Church

Church before the beginning of prayers: else your private exercises are rather an hinderance than a preparation. And as thou (and thy household) do go in all reverence towards the Church, let every one meditate thus with himself:

Things to be meditated as thou goest to the Church.

THAT thou art going to the Court of the Lord, and to speak with the great God by prayer, & to hear his Majesty speak unto thee by his word, & to receive his blessing on thy soul, & thy honest labour, in the six daies last past.

2. Say with thy selfe by the way:

As the Hart brayeth for the rivers of waters, so panteth my soule after thee, O God. My soule thirsteth for God, even for the living God: When shall I come and appeare before the presence of God? For a day in thy courts is better than a thousand other where. I had rather be a doore-keeper in the house of my God, than to dwell in the tabernacles of wickednesse. Therefore will I come into thine house in the multitude of thy mercies, and in thy feare will I worship toward thy holy Temple.

3. As thou entrest into the Church, say, *How fearfull is this place? This is none other but the house of God, this is*

a Psal. 100.5. b Psal. 42.1,2. c Psal. 84.10.

d Psal. 5.7. e Gen. 28. 16,17. 1 Cor. 14.25.

the gate of heaven. Surely, the Lord is in this place : God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, f O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth : g One thing therefore have I desired of thee that I will require, even that I may dwell in thine house all the daies of my life, to behold thy beauty, and to visit thy temple : h Therefore will I offer in thy tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry, have mercy also upon me, and heare me. i Doubtlesse, kindnesse and mercy shall follow me all the daies of my life, and I shall remain a long season in the house of the Lord. And this is that preparation or looking to our feet, whereto Solomon adviseth us before we enter into the house of God.

The second sort of duties which are to be performed at the time of the holy assembly.

When praiers begin, lay aside thine own private meditations, and let thy heart joyn with the Minister and the whole Church, as being *one body of Christ*; and because that

f Psal. 26. 8. g Psal. 27. 4. h Psal. 27. 6. i Psal. 23. 6. k Eccles. 5. 1. l 1 Cor. 12. 12.

God

God is the God of order, he will have all things to be done in the Church with *one heart and accord*; and the exercises of the Church are common & publike. It is therefore an ignorant pride for a man to think his owne private praiers more effectuall than the publike praiers of the whole Church. *Solomon* therefore adviseth a man not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charitie, and in testimony of thy obedience) conform thy selfe to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stirre up thy attention, and to keep thee from wandring thoughts: *So p the eies of all that were in the Synagogue, are said to be fastened on Christ* while he preached, & *that q all the people hanged upon him when they heard him.* Remem-

m Act. 3. 1. 46. & 4. 32. n Eccles. 5. 1. o Cum Romam venio, jejuno Sabbato, cum hic sum, non jejuno. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, uce quer quam tibi, *Amb. conf. August. Ep. ad Januar.* p Luk. 4. 20. q Luk. 19. 48.

ber that thou art there as one of Christs Disciples, *to learn the knowledge of salvation by the remission of sins, through the tender mercy of God, Luk. 1. 77.*

Be not therefore in the schoole of Christ, like an idle boy in a Grammar schoole, that often heareth, but never learneth his lesson; and still goeth to schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, marke:

1. *The coherence and application of the text.*

2. *The chiefe summe or scope of the holy Ghost in that text.*

3. *The division or parts of the text.*

4. *The doctrines; and in every doctrine, the proofes, the reasons, and uses thereof.*

A method of all others easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to remember,

1. *How many things be taught which thou knewest not before; and be thankful.*

2. *What*

2. *What sins be reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues hee exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.*

But in hearing, apply every speech as spoken to thy selfe, rather by God, than by man: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the Spirit working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speaks to the Church, Apoc. 2. 7.* And, *Did not our hearts burne within us, whilest he opened unto us the Scriptures? Luke 24. 32.* And thus to heare the Word hath a blessing promised there-to. It is the acceptabest & sacrificing of our selves unto God. It is the surest note of Christs Saints: The truest mark of Christs sheepe: the * apparentest sign of Gods elect: the very bloud, as it were, which uniteth us to be the y spirituall kindred, brethren and sisters of the Son of God. This is the best art of memorie for a good hearer.

When the Sermon is ended,

r Luke 11. 28. i Rom. 15. 16. t Deut. 33. 3.
u John 10. 27. x John 8. 47. & 18. 37. y Luke
8. 21. Mar. 3. 35.

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an after-praier, and singing of a Psalm: and when the blessing is pronounced, stand up to receive thy part therein, & heare it, as if ^aChrist himself (whose Minister he is) did pronounce the same unto thee: for in this case it is true, *a He that heareth you, heareth me*: and the Sabbath day is blessed, because God hath appointed it to be the day wherein by *the mouth of his Ministers* ^b *he will bless his people which heare his word, and glorifie his name*. For though the Sabbath day in it selfe be no more blessed than the other six daies, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell other daies of the week, as the consecrated bread which we receive at the Lords Table, doth the common bread which we eate at our own table.

2. If it be a communion day, draw neer to the Lords Table, in the wedding garment of a faithfull and penitent heart, to be partaker of so holy a banquet:

And when Baptism is to be administered, stay and behold it with all reverent attention, that so thou mayest first

^a Ezek. 3. 17. ^a Luke 10. 16. ^b Num. 6. 23, 27. shew

shew thy reverence to Gods ordinance: secondly, that thou mayest the better consider thy own engrafting into the visible body of Christs Church; and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the infant which is to be baptised (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his blood & Spirit. Fourthly, that thou mayest assist the Church in praising God for grafting another member into his mysticall body. Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy selfe to be a free man of Christs corporation: having a voice or consent in the admission of others into that holy societie.

3. If there be any collection for the poore, freely without grudging bestow thine almes, as God hath blessed thee with abilitie.

And thus far of the duties to be performed in the holy assembly.

c 1 Cor. 16. 1. 2 Cor. 9. 5, 6, 7. &c.

*Now of the third sort of duties after
the holy assembly.*

AS thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the cleane beasts which chew the cud, so must thou bring againe to thy remembrance, that which thou hast heard in the Church : and then kneeling down, turne all to a praier, beseeching God to give such a blessing to those things which thou hast heard, that they may be a direction to thy life, and a consolation unto thy soule. For till the word be made thus our owne, and as it were close hidden in our hearts, we are in danger lest Satan steale it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend & thankfull manner before prescribed, remember, according to thine abilitie, to have one or more poore Christians, whose hungry bowels may be refreshed with thy meat ; imitating holy *Job*, who protested, that *he never eat his morsels alone, without the good company of the poore and fatherlesse*, *Job 31. 17, 18.* that is the commandement of Christ our Master, *Luk. 14. 13.* Or at least wise send

d Levit. 11. 3. e Plal. 119. 11. f Mat. 13. 20.

some

some part of thy dinner to the poor, who lie sick in the back lanes, without any food. For this will bring a blessing upon all thy workes and labours, and it will one day more rejoyce thy soule, than it doth now refresh his bodie, when Christ shall say unto thee, *O blessed childe of God, I was an h hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to my owne selve.*

When dinner is ended, and the Lord praised, call thy * family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and minds may be as good. Turne to the proofes which the Preacher alledged, and rub those good things over their memories again. Then sing a Psalm or more: if time permit, thou mayest teach & examine them in some part of the Catechisme, conferring every point with the proofes of the holy Scripture. This will

g Heb. 13. 16. Deut. 15. 20. &c. h Mat. 25. 35. &c.
* If thou be a private man, either performe these holy duties by thy selve, or joyn with some godly Family in the performance of them. Acts 17. 11. Heb. 5. 14. Matth. 26. 30. i Deut. 6. 7, 10. Heb. 6. 1.

both increase our knowledge, and sharpen our memory: seeing by experience we find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember to dispose all these private exercises, as that thou mayest be with the first in the holy congregation at the evening exercise, where behave thy selfe in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

After evening praier, and at thy supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the yeere and weather do serve:

1. Walk into the fields, and meditate upon the 1 works of God: for in every creature thou mayest reade as in an open book, the wisdom, power, providence, and goodnesse of almighty God. And how that none is able to make all these things in the many varietie of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

2. Consider how gracious he is, that made all these things to serve us.

k Heb. 5. 14. l Psal. 93. 5. & 19. 1. &c. and 8. 1, 3. &c. Rom. 1. 19, 20. Praesentem nam quaelibet herba Deum. m Isa. 40. 26. n Psal. 8. 6.

3. Take

3. Take occasion hereby to stirre up both thy self and others to admire and adore his power, wisdom, and goodness; and to think what ungratefull wretches we are, if we will not (in all obedience) serve and honour him.

4. If any neighbour be sicke, or in any heaviness, go to visit him. If any be fallen at variance, help to reconcile them.

To conclude, three sorts of workes may lawfully be done on the Sabbath day.

1. Works of pietie, which either directly concerne the service of God, though they be performed by bodily labour; as under the Law, the *p* Priests did labour in *killing and dressing the sacrifices*, and burning them on the altar. And Christians under the Gospel, when they travell far to the places of Gods worship, it is but a *q* Sabbath daies journey, like to that of the *r* Shunammite, who travelled from home, to heare the Prophet on the Sabbath day, because she had no teaching neede her owne dwelling: and the Preacher, though he laboureth in the sweat of his brows, to the wearying of his body, yet he doth but a Sabbath daies work: for the holy end sanctifieth the worke, as

o Mat. 25. 35. Jam. 5. 14. &c. p Matth. 12. 5.
q Aët. 1. 13. r 2 Kin. 4. 23.

the *Temple* did the *gold*, or the *Altar* the gift thereon: or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the Law, or the ringing of Bels under the Gospel.

2. Works of charity, as to ⁿ save the life of a man, or of a ^x beast, to ^y fodder, water, and dresse cattell: to make honest ^z provision of meat and drinke, to refresh our selves, and to ^a relieve the *poore*, to *visit the sicke*, to ^b make *collections for the poore*, and such like.

3. Works of necessity; not feigned, but present and imminent, and such as could not be prevented before, or cannot be deferred unto another day. As to resist the invasion of enemies, or the robberies of thieves, to quench the rage of fire: and for Physicians to stanch or let blood, or to cure any other desperate disease: and for Midwives to help women in labour: Mariners may doe their labours: Souldiers, being assailed, may fight: and ^{*} Posts may ride for the publike good, and such like. On these or the like occasions a man may lawfully work: yea, and when they are called, they may upon any of those oc-

¹ Mat. 23. 17, 19. ^t Num. 10. 3. ^u 1 Kin. 19. 3. Mar. 3. 4. ^x Mat. 12. 13. ^y Luk. 13. 15. ^z Mat. 13. 1. ^a Heb. 13. 16. 2 Cor. 9. 13, 13. ^b 1 Cor. 16. 1. ^{*} Nuncius præcep. excipitur à Sabbato, *Jud. comment. sup. Num. 13. 1.*

occasions go out of the Church, and from the holy exercise of the Word and Sacraments: provided alwaies that they be humbled, that such occasions fall out upon that day and time; and that they take no monie for their pains on that day, but only for their stufte, as in the fear of God, and conscience of his commandement.

When the time of rest approacheth, retire thy selfe to some private place: and knowing, that in the state of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his thoughts, words, and deeds, humbly crave pardon for thy defects, & reconcile thy self unto God, with this or the like evening sacrifice.

*A private Evening prayer for
the Lords day*

O Holy, ^c holy, holy Lord God of Sabbath! Suffer me who am but ^d dust and ashes, to speak unto thy most glorious Majestie. I know that thou art a ^e consuming fire, I acknowledge that I am but withered ^f stubble. My ^g sins are in thy sight, and Satan ^h stands at my right hand to accuse me for them. I come not to excuse, but to ⁱ judge my

^c Isa. 6.3. ^d Gen. 18.27. ^e Heb. 12.29. ^f Job 8.12. ^g Psa. 51.3. ^h Zach. 3.1. ⁱ 1 Cor. 11.31.
selfe

selfeworthy of all those judgements,
 which thy justice might most justly in-
 flict on me a wretched creature, for my
 sins and transgressions; the number of
 them is so great, the nature of them so
 grievous, that they make me seem vile
 in mine owne eies, how much more
 loathsome in *thy sight* : I confesse,
 they make me so far from being wor-
 thy to be called thy *1 son*, that I am al-
 together unworthy to have the name of
 thy meanest servant. And if thou
 shouldst but recompense me according
 to my desert, the earth (as weary of
 such a sinfull burthen) should open her
 mouth, and swallow me up, like one of
Dathans family, into the bottomlesse
 pit of hell. For if thou didst not spare
 the *naturall branches*, those *Angels* of
 glorious excellencie, but hurledst them
 downe from the heavenly habitations,
 into the paines of hellish darknesse, to
 be kept unto damnation, when they
 sinned but once against thy Majestie;
 and didst expell our first *parents* out
 of Paradise, when they did but trans-
 gresse one of thy Laws: Alas, what ven-
 geance may I expect, who have not of-
 fended in one sin only, heaping daily
 sin upon sin, without any true repen-
 tance, *q drinking iniquitie as it were*

k 2 Sam. 6. 22. l Luke 16. 21. m Psal. 106. 17.
 n 2 Pet. 2. 4. o Gen. 3. 23. p Rom. 2. 5. q Job
 18. 16.

water,

water, ever powring in, but never powring out any filthinesse; and have transgressed not one, but all thy holy Lawes and Commandements: yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soule in that holinesse and chastitie of heart, as was fit to meet thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humilitie, reverence, and devotion that I should. For though I was present at those holy exercises in my bodie, yet, Lord, I was overtaken with much drowinesse: and when I was awake, my mind was so distracted, and carried away with vaine and worldly thoughts, that my soule seemed to be absent and out of the Church: I have not so duly (as I should) meditated with my selfe, nor conferred with my family upon those good instructions which we have heard & received out of thy holy Word, by the publike ministerie. For default whereof Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And

my

my family doth not thrive in knowledge and sanctification under my government as they should. Though I knew where many of my poore brethren live in want and necessitie, and some in paine, and comfortlesse; yet I have not remembred to relieve the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied my owne lusts. I have spent the most part of the day in idle talke, vaine sports and exercises. Yea, Lord, I have, &c. [*Here confesse whatsoever fault thou hast done that day by omission or commission, and then fetching from thine heart a deep sigh, say,*] And for all these my sins, my conscience cries guiltie, thy Law condemnes me, and I am in thy hand, to receive the sentence and curse that is due to the wilfull breach of so holy a commandment. But what if I am by the Law condemned? yet, Lord, thy Gospel assures me, that thy mercy is above all thy works, that thy grace transcends thy Law, and thy goodnesse delighteth there to reigne, where sins do most abound. In the multitude therefore of the mercies and merits of Jesus Christ my Saviour, I beseech thee, O Lord (who despisest not the sighing of a contrite heart, nor desirest the death of a peni-

∴ Psal. 108. 4. Jam. 2. 13. ∴ Rom. 5. 20. ∴ Ezek. 33. 11.

tent

tent sinner) to pardon and forgive me all those my sins, and all the errors of this day, & of my whole life; and free my soule from that curse and judgement which is due unto me for them. Thou that didst justifie the contrite *Publican*, for foure words of confession, and receivedst the *Prodigall childe* (when he had spent all the stock of thy grace) into favour upon his repentance; pardon my sins likewise, O Lord, & suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou, O Lord, reject me, who hast received all *x Publicans, harlots, and sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercie? Far be it from me to think so; for thou art the same God of mercie unto me, that thou wast unto them, and thy *y compassions never faile*. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercie. Execute not thy severe justice against me a sinner; but exercise thy long sufferance in forbearing thy own creature. I have nothing to present unto thee for a satisfaction, but only those bloudie wounds, bitter death and passion, which thy blessed Son my only Saviour hath suffered for me. *Him (in whom*

u Luk. 18. 13. x Mat. 21. 31, 32. y Lam. 3. 22.

only

only thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased. Him my Mediatour, the request of whose blood, *7 speaketh better things than that of Abel*; thy mercy can never gain-say. Illuminate my understanding, & sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have bin taught me out of thy holy Word, that I may remember thy commandements to keep them, thy judgements to avoid them, & thy sweet promises to relye upon them in time of miserie and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore.

Amen.

And then calling thy family together, shut up the Sabbath with the meditations and prayers before prescribed

for the family. And the Lord will give thee that night a more sweet and quiet rest than ordinarie, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary practice of pietie, both in private and publike.

Now followeth the extraordinary practice of pietie, whereby God is glorified in our lives.

THe extraordinary practice of pietie, consists either in fasting or feasting.

First, of the Practice of pietie in fasting.

There are divers kinds of fasting: First, a constrained^a fast, as when men either have not food to cate, as in the famine of Samaria: or having food, cannot cate of it for heavinesse or sicknesse, as it befell them who were in the ship with *S. Paul*. This is rather famine than fasting.

Secondly, a naturall fast, which we undertake^d physically, for the health of our bodie.

Thirdly, a civill fast, which the Ma-

^a Jejunium: 1. Coactum. ^b 2 Kin. 6. 25. ^c Act. 27. 33. ^d 2. Physicum. Nihil periculosius habitudine corporis extremè bonā, detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. *Basil. Hom. 1.* ^e 3. Politicam.

gistrate enjoyneth for the better maintenance of the Common-wealth ; that by using fish as well as flesh, there may be greater plentie of both.

Fourthly, a ^f miraculous fast, as the fortie daies fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, than imitated.

Fifthly, a daily g fast, when a man is carefull to use the creatures of God with such moderation, that he is not made heavier, but more chearfull, to serve God, and to do the duties of his calling. This is specially to be observed of ^h Ministers and Judges.

Sixthly, a ⁱ religious fast, which a man voluntarily undertakes, to make his bodie and his soule the fitter to pray more fervently to God, upon some extraordinary occasion. And of this fast only we are to treat. The religious fast is of two sorts, either private or publicke.

1. Of a private fast.

THat we may rightly performe a private fast, foure things are to be observed : first, the Author : secondly, the time and occasion : thirdly, the manner : fourthly, the ends of private fasting.

f 4. *Miraculosum*. g 5. *Quotidianum*. h 1 *Tim.* 3.3. *Tit.* 2.3. *Pro.* 31.4,5. 2 *Cor.* 6.4,6. i 6. *Religiosum*.

1. Of the Authour.

The first that ordained fasting was God himself in ^k *Paradise* : and it was the first law that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his Law without *fasting*, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his ^m Disciples under the New Testament likewise. By religious fasting a man comes neereſt to the life of ⁿ *Angels*, and to do Gods will on earth, as it is done in heaven. Yea, * Nature seemeth to teach man this dutie, in giving him a little mouth, and a narrow throat: for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act, better than in this exercise of religious fasting: for it strengtheneth the memorie, and cleareth the mind, illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastitie; preventeth sicknesse, and continueth health; it delivereth from evils, and procureth

^k Jejunium in Paradiso præscriptum est: revocare igitur jejunii canitiem. *Basil. Hom. c. de jej. 1* Exod. 34. 28. Levit. 23. ^m Mat. 6. 17. & 9. 15. ⁿ Qui jejunat, Angelorum vitam vivit, & cum paucissimis contentus est, similitudine cum illis associatur. *Basil. Hom. de jej. m.* * Natura os parvum, & guttur arctum homini dedit.

all kind of blessings.

By breaking this fast, the o Serpent overthrew the first *Adam*, so that he lost Paradise: but by keeping a fast, the second *Adam* vanquished the Serpent, and restored us into heaven. Fasting was she who covered *Noah* safe in the Arke, whom intemperance uncovered, & left stark naked in the vineyard. By fasting *Lot* quenched the flame of Sodom, whom drunkenness scorched with the fire of incest. Religious fasting and talking with God, made *Moses* face to shine before men, when idolatrous eating and drinking caused the Israelites to appeare abominable in the sight of God. It rapt *Elias* in an angelicall coach to heaven; when voluptuous *Ahab* was sent in a bloody chariot to hell. It made *Herod* beleieve, that *John Baptist* should live after death by a blessed resurrection; when after an intemperate life he could promise nothing to himself, but eternall death and destruction. *O divine Ordination of a divine Authour!*

2. *Of the time.*

The holy Scripture appoints no time under the New Testament to fast, but leaves it unto Christians owne free choice, Rom. 14. 3. 1 Corin. 4. 7. to fast

o Quamdiu jejnavit Adam, in Paradiso fuit, comedit, & ejctus est. Hieron.

as * occasion should be offered unto them, Matth. 9. 15. As when a man becommeth an humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himselfe by Satan solicited: or to obtain some speciall blessing which he wants: or to avert some judgement which a man feares, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his spirit, that he may more chearfully poure forth his soule unto God by praier. Upon these occasions a man may fast a p day, or q longer, as his occasion requires, and the constitution of his bodie, and other needfull affaires will permit.

3. Of the manner of a private fast.

The true manner of performing a private fast, consists partly in outward, and partly in inward actions.

The outward actions are, to abstaine, for the time that we fast: first, from

* Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. *Aug. ad Cassia. Jan. Ep. 86.* Indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque, *Tert. advers. Psych. Montanus* hæreticus primus erat, qui jejuniorum leges præscripsit. *Enseb. Eccles. hist. l. 5. cap. 18. ex Apol. p. Levit. 23. 32. Josh. 7. 6. 2 Sam. 3. 35. q. Hest. 4. 16.*

all *r* worldly businesse & labour, making our fasting day, as it were a Sabbath day, Levit. 23. 28. For worldly businesse will distract our minds from holy devotion.

Secondly, from all *maner of food*, yea, from *bread and water*, so far as health will permit: 1. That so we may acknowledge our own indignitie, as being unworthy both of life, & all the means for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly *revenge* upon our selves, for abusing our libertie in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our soules may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in mind, that as we abstaine from food, which is lawfull, so we should much more abstain from *a sin*, which is altogether unlawfull.

Thirdly, from *good and costly r apparell*; that as the abuse of these puffes us up with pride; so the laying aside their lawfull use may witnesse our hu-

r Luk. 23. 56. Joel 1. 14. & 2. 15. *f* 2 Sam. 3. 36. Ezra 10. 6. Dan. 10. 3. Hester 4. 16. Acts 9. 9. *t* 2 Cor. 7. 11. *u* Quid prodest vacuare corpus ab escis, & animam replere peccatis? *August. ad rom. Ser. 46.* *x* Exod. 33. 5, 6.

militie;

militie; and to this end, in ancient times they used (especially in publike fasts) to put *on y sackcloth*, or other course apparell. The equitie hercof still remaineth, especially in publike fasts: at what time to come into the assembly with *starched bands, crisped haire, brave apparell, and decked with flowers or perfumes*, argueth a soule that is neither humbled before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of ordinary sleep*: that thou mayest that way also humble thy bodie; and that thy soule may watch and pray, to be prepared for the comming of Christ. And if thou wilt break thy sleep early and late for worldly gaine, how much more shouldst thou do it for the service of God? And if ^a *Ahab* (in imitation of the godly) did in his *fast* lie in *sackcloth*, to break his sleep by night; what shall we think of those who on a fasting day will yeeld themselves to sleep in the open Church?

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the ^bthroat only that sinned, so must not the throat only be puni-

y ¹ *Eccer* 4.1.2. *Jona* 3.5.6. *Joel* 1.13. *Mat.* 11.21.
² *2 Sam.* 12.16. *Joel* 1.13. *Ecc.* 4.3. ^a *1 Kings*
 21.27. ^b *Si sola gula peccavit, sola jejunct, &*
sufficit. Si verò peccaverunt & membra cetera,
cur non jejunct & ipsa? *Ber. Serm. Quadreg.*

shed : and therefore we must endeavour to make our eies (as at all times, so especially on that day) to fast from beholding vanities : our eares from hearing mirth, or musick, but such as may move to mourne : our nostrils from pleasant smells : our tongues from lying, dissembling, and slandering : yea, the use of the marriage-bed must be omitted in a religious reverence of the divine Majestic : that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward maner of fasting consists in two things :

1. Repentance. 2. Praier.

Repentance hath two parts.

1. * Penitencie for sins past.

2. Amendment of life in time to come.

This penitencie doth consist in three things : First, an inward insight of sin, and sense of miserie. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy knowne sins.

1. *Of the inward insight of sin, and sense of miserie.*

This sense and insight will be effected in thee : First, by considering thy sins.

* *Μεταμέλεια, μελάνχολια.*

especially

especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Majestie of God, against whom it was done; and the rather, because thou didst such things against him, since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God hath plagued others for the same fault; and how that no means in heaven or earth could deliver thee from being eternally damned for them, had not the Sonne of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long with some grievous affliction, unless thou dost prevent him by speedy and unfeigned repentance. Let these & the like considerations so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of teares, trickling downe thy mournfull cheeks. This mourning is the beginning of true fasting; and therefore oft times^b put for fasting:

^b Mat. 9. 15. Can the children *mourne*? then shall they *fast*. And Marke and Luke for *mourne* have *fast*. Examples, Psal. 6. & 22. & 38. & 39. and Jeremies lamentation. Joel 2. 12, 17.

the first and principall part for the whole action.

2. *Of the bewailing of thine owne estate.*

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voice and teares of the eyes. With such filiall earnestnesse and importunitie in praier, is our heavenly Father well pleased. Nay, when it is the *fruits of his Spirit*, and the effects of our faith, he cannot be displeased with it. For if he heard the moanes which extremitie wrung from *d Ismael* and *Hagar*; and heareth the crie of the *e young Ravens*, and roaring of *Lions*; how much rather will he hear the mournfull lamentation which his owne children make unto him in their miseries?

3. *Of the humble confession of sins.*

In this action thou must deale plainly with God, and acknowledge *f all the sins thou knowest*, not only in generall, but also in particular: this hath bin the manner of all Gods children in their fasts: First, because that without confession thou hast no promise of mercy, or forgivenesse of sins. Secondly, that so thou mayest acknowledge God to

c Jer. 32. 18, 19, 20. d Gen. 21. 17. e Job 39. 5. f Psal. 147. & 104. 21. f 1 Sam. 7. Ezek. 9. & c. Dan. 9. Nehem. 1.

beg just, and thy selfe unrighteous. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled and pulled downe. Fourthly, that it may appeare, that thou art *truly* penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deale with thee; for if thou *dost acknowledge thy sins*, *God is faithfull and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sins*, 1 John 1.7,9.

To help thee the better to performe these three parts of penitence, thou mayest diligently reade such Chapters and portions of the Holy Scriptures, as do chiefly concerne thy particular sins, that thou mayest see Gods curse and judgements on others for the like sins, and be the more humbled thy selfe.

Thus far of the first part of Repentance, which is penitence.

The other part, which is amendment of life, consists; first, in devout praier: secondly, in devout actions.

This devout praier, which we make in time of fasting, is either deprecation of evill, or craving needfull good things.

8 Psal. 28. 13. Psal. 92. 5. &c. Psal. 51. 4.

* Deprecation of evill is, when thou beseechest God, for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed; and to turne from thee those judgements which are due unto thee for thy sins: And as *Benhadad*, because hee heard ^h *that the King of Israel was mercifull*, prostrated himselfe unto him with a *rope about his necke*; so because thou knowest that the King of Heaven is mercifull, cast downe thy selfe in his presence, in all true signes of humiliation (especially, seeing he i calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most mercifull.

The *craving of needfull good things* is: First, a fervent and faithfull ^k begging of God, to seale by his Spirit in thy heart the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a ^l supply of *faith, patience, charity*, and all other graces which thou wantest, and an increase of those which God of his mercie hath bestowed on thee already.

Thus far of prayer in fasting.

* Δέωσις, ωγουμένη. ^h 1 Kings 20. 31.
ⁱ Psal. 50. 15. ^k Phil. 4. 6. ^l 1 Tim. 5. 5.

The devout actions in fasting are two: First, avoiding evill: secondly, doing good.

1. *Of avoiding evill.*

The abstinence from evill, is that which is chiefly signified by the abstinence from food, &c. and is the chiefe end of fasting, as the ^m Ninevites very well knew. *A day of fast, and not fasting from sin, the Lord abhorreth.* It is not the *vacuitie* of the stomach, but the *puritie* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the evill of affliction, thou must first turn away from thy self the evill of transgression. And without this fasting from evill, thy fast favours more noisome to God, than thy breath doth to man. This made God so often to reject the fast of the ^o Jewes. And as thou must endeavour to avoid all sin; so especially that sin whereby thou hast provoked God either to shake his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to

^m Jona 3.8, 10. ⁿ Pulchrum est corporis jejunium, cum sit animus a vitiis ^j junus. Hier. ad Celent. Ep. 14. Jejuna à malis actionibus, abstine à malis sermonibus, contine à cogitationibus pessimis, Cyril. in Levit. 10. ^o Isa. 58. 2. & c. Zech. 5. 5, 6, 7. Non possum ferre iniquitatem & interditionem. Isa. 1. 13.

com mit;

commit those sins again. For what shall it profit a man by pabstinance to humble his bodie, if his mind swell with pride? or to forbear wine and strong drink, and to be drunk with wrath and malice? or to let no flesh go into the belly; when lies, slanders, & ribauldry, (which are worse than any meat) comes out of the mouth? To abstaine from meat, and to do mischief, is the Devils fast, who doth evil, and is ever hungry.

2. *Of doing good workes.*

The good workes, which as a Christian thou must do every day, but especially on thy fasting day, are either the workes of pietie to God, or the workes of charitie towards thy brethren.

First, the workes of pietie to God, are the practice of all the former duties in the sinceritie of a good conscience, and in the sight of God.

Secondly, the *workes of charity* towards our brethren are, forgiving wrongs, remitting debts to the poore that are not well able to pay: but espe-

p Quid prodest i. junare corpus abstinentiâ, si animu intumescit superbiâ? Vinum non bibere, & i. â inebriari? Carnibus non vesci, & de ore omni escâ forcidius egredi maledictum aut mendacium? *Max. Epist.* Qui cibis abstinent, & mala agunt, demones imitantur, quibus culpa adest, & cibus deest. *Isidor.* q Vis orationem tuam volare ad cœlum? Fac illi duas alas, jejunium & eleemosynam, *Aug.* 1 Isa. 58. 6. & c. Zach. 7. 9, 10.

cially in giving almes to the poore, that want reliefe and sustenance: else we shall under preterce of godlinesse practise miserableness; like those who will pinch their own bellies to defraud their labouring servants of their due allowance. As therefore Christ joyned Fasting, Praier, and Almes together in precepts; so must thou joyn them together, like *u Cornelius*, in practice. And therefore be sure to give at the least so much to the poore on the *x* fasting day, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember, *that he that soweth plenteously, shall reap plenteously*, 2 Cor. 9.6. & that this is a speciall sowing day. Let thy fasting so y afflict thee, that it may refresh a poor Christian, & rejoyce that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poore members.

In giving almes, observe two things:

f Qui jejnat ut parcat, non ad Dei gloriam jejnat, sed substantiæ suæ parcat, *Chrys. in Matth. t. Mat. 6. u. Act. 10. 2.* x Non Deo, sed sibi jejnat, qui quæ ad tempus subtrahit, non in opibus subtrahit, sed ventri postmodum offrenda custodit, *Gre. in post. c. 44.* y Jejunium tuum te castigat, sed alterum lætificat, *Aug. Ser. de tem. 64.* Accipiat esuriens Christus, quod jejunans minus accipit Christianus, *Aug. de tem. Ser. 157.* Beatus qui jejnat ut aliat pauperem, imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyrl. in Levit. lib. 10.*

first,

first, the rules : secondly, the rewards.

1. *Rules in giving of almes, and doing good workes.*

1. They must be done in obedience of Gods commandements : not because we think it to be good, but because God requireth us to do such and such a good deed : for such obedience (1 Sam. 15. 22.) of the worker, God preferred before all sacrifices, and the greatest works.

2. They must proceed from ^z faith, else they cannot please God : nay, without faith, the most *specious workes* are but *a shining sins*, and *Pharisees almes*.

3. Thou must not think by thy good works and almes to merit heaven : for in vaine had the Son of God shed his blood, if heaven could have been purchased either for money or meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For, *eternall life is the gift of God, through Jesus Christ* : yet every true Christian that beleeveth to be saved, and hopes to come to heaven, must do good workes (as the Apostle saith) for *necessary uses*, which are foure.

First, that *God may be glorified*. Se-

^z Heb. 11. 6. Rom. 14. 23. a Splendida p. cca-
ta. Aug. b Rom. 6. ult. c 1 Cor. 10. 31. 2 Cor.
8. 19. Phil. 1. 11.

condly,

condly, that thou mayest shew thy selfe
d thankfull for thy redemption. Third-
ly, that thou mayest make sure thine
election unto thy selfe. Fourthly, that
thou mayest win others by thy holy de-
votion, to thinke the better of thy Chri-
stian profession. And for these uses we
are said to be Gods workmanship, crea-
ted in Christ Jesus unto good works, and
that God hath ordained us to walke in
them, Ephes. 2. 10.

4. Thou must not give thine almes
to impotent vagabonds, who live in
wilfull idlenesse and filthinesse, but to
the religious and honest poore, who
are either sick, or so old, that they can-
not work: or such who work, but their
worke cannot competently maintaine
them: Seeke out those in the *back lanes*,
and relieve them. But if thou meet one
that asketh an almes for Jesus sake, and
knowest him not to be unworthy, deny
him not: For it is better to give unto
ten counterfeits, than to suffer Christ to
go in one poore Saint unrelieved. Look
not on the person, but give thine almes
as unto Christ in the partie.

2. *Of the reward of almes-deeds, and
good workes.*

1. *Almes* are a speciall meanes to
move God in mercie to turne away his
temporall judgements from us; when

d Luk. 3. 68. e 2 Pet. 1. 10. f Mat. 5. 16. Isa. 61. 9.

we

we by a true faith (that sheweth it self by such fruits) do return unto him.

2. Mercifull *almes-givers* shall be the children of the Highest, and be like God their Father, who is the Father of *mercy*. They shall be his Stewards, to dispose his goods; his hands to distribute his aimes. And if it be so great an Honour to be the Kings *Almoner*; how much greater is it to be the God of Heavens *Almes-giver*?

3. When all this world shall for Gke us, only the good works and good Angels shall accompany us; the one to receive their reward, the other to deliver their charge.

4. Liberalitie in almes-deeds is our *infallible foundation*, that we shall obtaine in eternall life a liberrall reward, through the Merce and Merits of Christ.

Lastly, by almes-deeds we feed and relieve Christ in his members; and Christ at the last day will acknowledge our love, and reward us in his mercie; and then it shall appeare, that what we gave to the poore was not lost, but *lent unto the Lord*, Pro. 19. 17. What greater motives can a Christian wish, to excite him to be a liberrall almes-giver? Thus far of the manner

g Luke 6. 35. 36. h 2 Cor. 1. 2. i Luke 16. 10. k Apoc. 14. 13. l Luke 16. 27. Psal. 91. 11. Heb. 1. 6. m 1 Tim. 6. 19. n Mat. 25.

offasting. Now followeth the end,

3. *Of the end of fasting.*

The true ends of *Fasting*, are not to merit Gods favour, or eternall life (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence: (for fasting in it selfe is not the worship of God, but an help to further us the better to worship God :) but the true ends of fasting are three :

First, to subdue our flesh to the Spirit ; but not so to weaken our bodies, as that we are made unfit to do the necessarie duties of our calling. *A good man* (saith *Solomon*) *is mercifull to his beast*, Pro. 12. 10. much more to his owne body.

Secondly, that we may more devoutly contemplate Gods holy will, and fervently powre forth our soules unto him by prayer : for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued, but by fasting joyned unto prayer, Mat. 17. 22.

Thirdly, that by our serious humiliation, and judging of our selves, we may escape the judgment of the Lord :

o 1 Ecd. 8. 71. 1 Corin. 9. 27. p 1 Tim. 5. 23.
Jejunium orationem laborat, oratio Christiani
jejunium. Rev. Scrm. de Jejunio. q Joel 2. 17.
Neh. 1. 4. 1 Cor. 7. 5. 1 Joel 2. 18, 19. 1 Co-
rinth. 11.

Not

Not for the merit of our fasting (which is none) but for the mercie of God, who hath promised to remove his judgements from us, when we by fasting do unfeignedly humble our selves before him. And indeed, no childe of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God; both in receiving graces which he wanted, as appears in the examples of *t. Anna*, *u. Jehosaphat*, *x. Nehemiah*, *y. Daniel*, *z. Esther*, *a. Hester*; as also in turning away judgements threatened or fallen upon him: as may be seen in the examples of the *b. Israelites*, the *c. Ninevites*, *d. Rehoboam*, *e. Achab*, *f. Ezechias*, *u. Manasse*. He who gave his deare Son from heaven to the death, to ransom us when we were his enemies, thinks nothing too deare on earth, to bestow upon us, when we humble our selves, being made his reconciled friends and children.

Thus far of the *private Fast*.

t. 1 Sam. 1. u. 2 Chro. 20. x. Neh. 1. y. Dan. 9. z. 1 Est. 8. a. Hest. 9. 1. b. 1 Sam. 7. 1. c. Jonah 3. d. 2 Corin. 12. 5. 7. & c. e. 1 Kings 21. f. 2 Chro. 32. 26. g. 2 Chro. 33. 18, 19.

2. Of the *publike Fast*.

A *Publike fast* is, when by the *b. authoritie* of the Magistrate, either

b. Jona 3. 7. 2 Chro. 20. 3. Ezra 8. 21.

the

the whole Church within his Domini-
on, or some speciall Congregation
(whom it concerneth) do assemble
themselves together, to performe the
fore-mentioned duties of humiliation,
either for the removing of some pub-
like calamitie threatned, or alreadye
inflicted upon them: as the sword, in-
vasion, famine, pestilence, or other fear-
full sicknesse; or else for the obtain-
ing of some publike blessing, for the
good of the Church; as to crave the
assistance of his holy Spirit, in the ele-
ction and ordination of fit and able Pa-
stors, &c. or for the triall of truth, and
execution of justice, in matters of dif-
ficultie and great importance, &c.

When any evill is to be removed, the
Pastors are to lay open unto the peo-
ple, by the evidence of Gods Word, the
sins which were the speciall causes of
that calamitie, call upon them to re-
pent, and publish unto them the mer-
cies of God, in Christ, upon their re-
pentance. The people must heare the
voice of Gods messengers with hearty
sorrow for their sins, earnestly beg par-
don in Christ, and promise unfeigned
amendment of their life. When any
blessing is to be obtained, the Pastors

i 1 Sam. 7. 5, 6. Joel 2. 15. 2 Chro. 20. Jonah 3.
Ester 4. k Exod. 19. 1 Efd. 8. Act 1. 13, 14.
l Joel 1. 14. Nchem. 8.

must lay open to the people the necessity of that blessing, and the goodness of God, who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that he would bless his own meanes to his own glory, and the good of his Church. And when the holy exercise is done, let every Christian have a speciall care, according to his abilitie, to remember the poore. And whosoever (when just occasion is offered) useth not this holy exercise of fasting, he may justly suspect, that his heart never yet felt the power of true Christianitie.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

*Of the practice of pietie in
holy Feasting.*

Holy *feasting* is a solemne thanksgiving (appointed by authoritie) to be rendred unto God on some speciall day, for some extraordinary blessings or deliverances received. Such among the Jewes was the feast of the *Passover*, to remember to praise God for their deliverance out of Egypts bondage: or the feast of *Purim*, to give thanks for their deliverance from

m. 11. 58. 7. 10. 2 Cor. 9. 1. Gal. 3. 10. n. Exod. 12. 15. o. H. 11. 9. 19. 21.

Hamans

Hamans conspiracie. Such among us are the fifth of August, to praise God for delivering our gracious King from the bloudy conspiracie of the traiterous *Gowries*; and the fifth of November, to praise God for the deliverance of the King, and the whole State, from the Popish Gun-powder treason. Such feasts are to be celebrated by a publike rehearsall of those speciall benefits, by spirituall psalmes and dances, by mutuall feasting, and sending presents every man to his neighbour, and by giving gifts to the poore.

But forasimuch as the benefit of our redemption was the greatest that man needed from God, or that God ever bestowed upon man; and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our redemption: every Christian should account this holy Supper his chiefest and joyfullst feast in this world. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their salvation; so it pulleth temporall judgements on the bodies, and (without repentance) eternall damnation on the soules of them, who receive it unworthily: let us see how a Christian may best fit himselfe to be a due partaker of so holy a feast; and to be a worthy guest at so sacred a Supper.

Meditations,

*Meditations concerning the due manner
of practising pietie in receiving the
holy Supper of the Lord.*

THough no man living is of himself worthy to be a guest at so holy a banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy mysterie with that competent measure of *reverence* that he hath prescribed in his Word.

He that would receive this holy Sacrament with due reverence, must conscientiously performe three sorts of duties: First, *those which ought to be done before he receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action*, or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before he presume to be a partaker of the holy communion, may evidently appeare by five reasons:

First, because it is Gods commandement: For it he commanded under the pain of death, that none uncircumcised should eate the Paschal Lamb; nor any circumcised under foure daies pre-

P Exod. 12. 48.

paration:

paration : how much greater preparation doth he require of him that comes to receive the Sacrament of his bodie and bloud : which as it succeedeth, so doth it exceed by many degrees the Sacrament of the Pascheover.

Secondly, because the example of Christ teacheth us so much : for he washed his Disciples feet before he admitted them to eate of his Supper : Signifying how thou shouldest lay aside all *unpurenesse of heart*, & uncleannesse of life, and be furnished with humilitie and charitie, before thou presume to taste of his holy Supper.

Thirdly, because it is the counsell of the holy Ghost : *Let every man examine himselfe, and so let him eate, &c.* And if a man, when he is to eate with an *earthly prince*, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse; how much more oughtest thou to prepare thy soule, that thou mayest behave thy self with all feare & reverence, when thou art to feast at the holy table of the Prince of princes ?

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation before they would meddle with divine mysteries. *David* would not go neere to Gods Altar, till

q John 13.5. r 1 Cor. 11.28. f Psa. 23.1,2.

he

he had first ^t washed his hands in innocencie. Much lesse shouldest thou, without due preparation, approach to the Lords table. *Abimelech* would not give, nor *David* and his men would not eate the ^u *Shew-bread*, but on condition, that their vessels were holy; how much lesse shouldest thou presume to eat the *Lords bread*, or rather, the bread which is the Lord, unlessse the vessell of thy heart be first cleansed by repentance? And if the Lord required ^x *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holinesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest neere that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said, ^y *That the Lambes wife hath made her selfe ready for his marriage*. Prepare therefore thy selfe, if thou wilt in this life be betrothed unto Christ by Sacramentall grace; or in heaven married unto him by eternall glorie.

t Psal. 26. 6. u 1 Sam. 21. 6. x Josh. 5. 15. Exod. 3. 5. y Apoc. 19. 7.

Fifthly.

Fifthly, because that God hath ever smitten with fearfull judgements those who have presumed to use his holy ordinances without due feare and preparation. God set a *a flaming sword* in a *Cherubins hand*, to smite our first parents, being defiled with sinne, if they should attempt to go into Paradise, to cate the Sacrament of the tree of life. Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go into the Church with an impenitent heart, to cate the Sacrament of the Lord of life. God smote *b* fiftie thousand of the Bethshemites, for looking irreverently into his Ark; and killed *c* *Uzza* with sudden death, for but rash touching of the Ark; and smote *Uzziah* with a *d* leprosie, for meddling with the Priests office, which pertained not unto him. The feare of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to *prepare themselves as they should, to cate the Passeeover*. And it is said, that the Lord *heard Ezechias, and healed the people*: intimating, that if it had not been for *Ezechias* praier, the Lord had smitten the people for their want of due preparation. And the man, who

a Genes. 3. b 1 Sam. 6. 19. c 2 Sam. 6. 7.
d 2 Chro. 26. 18. &c.

came to the *marriage feast* without his *wedding garment*, or examining of himselfe, was examined of another, and thereupon bound *hand and foot*, and *cast into utter darknesse*, Mat. 22. 12. And S. Paul tells the *e* Corinthians, that for want of this preparation, in *examining and judging themselves before they did eate the Lords Supper*, God hath sent that fearfull sicknesse amongst them, whereof *some were then sicke*, others *weake*, and *many fallen asleep*, that is, taken away by *temporall death*. In so much, that the Apostle saith, that every *f unworthy receiver eates his own judgement : temporall*, if he repents; *eternall*, if he repents not: and that in so hainous a measure, as if he *g were guilty of the very body and blood of the Lord*, whereof this Sacrament is an holy signe and seale. And Princes punish the indignitie offered to their great Seale, in as deep a measure, as that which is done to their owne persons, whom it representeth. And how hainous the guiltinesse of Christs blood is, may appeare by the miserie of the Jewes ever since they wished *h his blood to be on them and their children*. But then thou wilt say, It were safer to abstain from coming at all to the holy communion:

e 1 Cor. 11. 25. &c. f 1 Cor. 11. 36. g Ver. 27.
h Mat. 27. 25.

Not so ; for God hath threatned to punish the wilfull neglect of his Sacraments with eternall damnation both of bodie and soule. And it is the commandement of Christ ; *k Take, eate ; do this in remembrance of me :* and he will have his commandement, under the penaltie of his curse, obeyed. And seeing that this Sacrament was the greatest token of Christs love, which he left at his end to his friends, whom he loved to the end ; therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood-shedding: than which no sin in Gods account can seem more heinous. Nothing hinders why thou mayest not come freely to the Lords Table ; but because thou hadst rather want the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lords Table, seeing they are *n blessed, who are called to the Lambs Supper.* O come, but come prepared, because the efficacy of this Sacrament is received according to the proportion of the faith of the receiver.

This preparation consists in the serious consideration of three things: First,

i Num. 9. 13. Heb. 2. 3. k Mat. 26. i Corin. 11. l John 13. 1. m Heb. 10. 28, 29. n Apoc. 19. 2. o Efficacia Eucharistix non æqualiter se habet, quoad omnes fideles, sed pro ratione fidei communicantium, *Origen.*

of the *worthinesse* of the *Sacrament*, which is termed to *discerne* the *Lords body*: Secondly, of thine owne *unworthinesse*, which is to *judge thy selfe*: Thirdly, of the meanes whereby thou mayest become a *worthy receiver*, called *communication of the Lords body*.

1. *Of the worthinesse of the Sacrament.*

THe worthinesse of this Sacrament is considered three waies: First, by the *majesty* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *parts* whereof it consisteth. Thirdly, by the *excellencie* of the *ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angel, but our Lord Jesus, the eternall Sonne of God: for it pertaineth to Christ only under the New Testament, to institute a Sacrament; because hee only can promise and performe the grace that it signifieth. And we are charged to *heare no voice but his* in his Church. How sacred should we esteem the Ordinance that proceedeth from so divine an Author?

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three: First, *the earthly signes signi-*

p Matth. 17. 5.

fying

fyng. Secondly, the divine word sancti-
fyng. Thirdly, the heavenly graces sig-
nified.

First, the earthly signes are *Bread*
and *Wine*, 1 Cor. 11. 23. &c. Prov. 9. 5.
in number two, but one in use.

Secondly, the *divine Word* is the word
of Christs institution; pronounced with
praiers & blessings, by a lawfull Mi-
nister: (Heb. 5. 4. Num. 16. 40. 1 Cor.
10. 16.) The *Bread & Wine* without the
Word are nothing, but as they were be-
fore; but when the *Word* commeth to
those elements, then they are made a
Sacrament; and God is present with
his owne ordinance, and ready to per-
forme whatsoever he doth promise. The
divine words of blessing doe not
change or annihilate the substance of
the bread and wine: (for if their sub-
stance did not remain, it could be no
Sacrament:) but it changeth them in
use and in name. For, that which was
before but common bread and wine to
nourish mens bodies, is after the bles-

q Eucharistia sacramentum non de aliorum
manu, quam præsidentium sumimus. *Tert. lib. de*
coron. cap. 3. r Qui est à terrâ panis percipiens
vocationem Domini, non jam communis panis
est, sed Eucharistia ex duabus rebus constans,
terrenâ & cœlesti. *Iren. lib. 4. cap. 30.* Per Sacra-
mentum corporis & sanguinis Domini, Divinæ
efficimur confortes naturæ, & tamen esse non
desinit substantia vel natura panis & vini. *Gelas.*
contra Eutych.

sing destined to an holy use for the
 feeding of the soules of Christians.
 And where before they were called bread
 and wine, they are now called by the
 name of those *holy things* which they
 signifie, *The body and blood of Christ*:
 the better to draw our minds from those
 outward elements to the heavenly graces,
 which by the sight of our bodies they
 represent to the spirituall eyes of our
 faith. Neither did Christ direct these
 words, *This is my bodie, This is my
 blood*, to the bread and wine, but to
 his Disciples: as appears by the words
 going before, *Take ye, cate ye*. Neither
 is the bread his bodie, but in the same
 sense that the cup is the New Testament,
viz by a sacramentall Metonymie. And
Mark notes plainly, that the words,
This is my blood, &c. were not pronounced
 by our Saviour, till after that all his
 Disciples had drunken of the cup, Mar.
 14. 23, 24. And afterwards in respect
 of the naturall substance thereof, he
 calls that *the fruit of the vine*, which in
 respect of the spirituall signification
 thereof, he had before termed *his blood*,
 ver. 25. after the manner of terming
 all Sacraments. And Christ

f Christus visibilia symbola, corporis & sanguinis
 appellatione, honoravit, non naturam mutans,
 sed gratiam naturæ adjiciens. *Theod. Dialog. 1.*

bids

bids us not to *make him*, but to *do this in remembrance of him*; and he bids us *eate*, not simply *his body*, but *his body* as it was then *broken*, and his blood *shed*; which S. Paul expounds to be but *the communion of Christs body*, and the *communion of his blood*, that is, an effectuall *pledge*, that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this communion, will Paul have us to *make a shew of the Lords death till he come* * from heaven, and till we as *y Eagles shall be caught up into the aire to meet him*, who is the blessed carkasse and life of our soules.

Thirdly, the *spirituall graces* are likewise two: the *body of Christ*, as it was in the feeling of Gods anger due to us, crucified, and his blood as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, *viz. whole Christ*, with all his benefits *offered to all*, and given indeed to the faithfull. These are the three *integrall* parts of this blessed Sacrament; the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe*, can do nothing: and both conjoynd are unprofitable, without the *Grace* signified;

t 1 Cor. 10. 16. u 1 Cor. 11. 26. x Act. 3. 21. & 12. 11. Heb. 8. 1. y Mat. 24. 27, 28.

but all three concurring, make an effectuall Sacrament to a *worthy receiver*. Some receive the outward signe without the spirituall grace, as *Judas*, who (as *Austin* saith) received *z the bread of the Lord*, but not the bread which was the Lord. Some receive the spirituall grace, without the outward signes, as the *Saint-Thiefe* on the crosse: and innumerable of the faithfull, who dying, desire it, but cannot receive it through some externall impediments: but the worthy receivers, to their comfort, receive both in the *Lords Supper*.

Christ chose bread and wine (rather than any other elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefly nourished by * *Bread*, and cherished by *Wine*; so are our soules by his *Body* and *Bloud* sustained and quickened unto eternall life. Christ appointed wine with the bread to be the outward signe in this Sacrament, to teach us: first, that as the perfect nourishment of mans body consists both of meat and drink; so Christ is unto our soules, not

z Panem Domini, non panem Dominum, A.g.

* *David* calls bread the strength of mans heart, *Psal.* 104. 15. *Isaiah*, the stay of bread, chapter 1. *Ezekiel*, the staffe of bread, chapt. 4. 16. *Homer*, Μῦθος ἀνδρῶν.

in part, but in perfection, both *salvation* and *nourishment*. Secondly, that by seeing the sacramentall wine apart from the bread, we should remember how all his precious blood was spilt out of his blessed body, for the remission of our finnes. The outward signes the Pastor gives in the Church, and thou dost eate with the mouth of the body: the spirituall grace Christ reacheth from heaven, and thou must eate it with the mouth of thy faith.

3. Of the end for which this holy Sacrament was ordained.

The excellent and admirable ends, or fruits for which this blessed Sacrament was ordained, are seven :

Of the first end of the Lords Supper.

1. To keep Christians in a continuall remembrance of that *propitiatory sacrifice*, which Christ once for all offered by his death upon the crosse, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *As oft as ye shall eate this bread, and drinke this cup, ye doe shew the Lords death till he come,* 1 Cor. 11.26. And he saith, that (by this Sacrament, and the preaching of the Word) *Jesus Christ was so evidently*

a Mat. 26.26. 2 Cor. 11.26.

set forth before the eyes of the Galatians, as if he had been crucified among them: for the whole action represents Christs death; the breaking of the blessed bread, the crucifying of his blessed body; and the powring forth of the sanctified wine, the shedding of his holy blood. Christ was once in himselfe really offered; but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

Hence the Lords Supper is called a *propitiatory sacrifice*, not properly, or really, but figuratively, because it is a memoriall of that *propitiatory sacrifice* which Christ offered upon the crosse. And to distinguish it from the reall sacrifice, the Fathers call it the *unbloody sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth unto God the *sacrifice of praise and thanksgiving* for her redemption, effected by the true and only *expiatory sacrifice* of Christ upon the crosse. If the sight of Moabs King, sacrificing on his walls his own son, to

b Gal. 3. 1. Heb. 9. 26. & 10. 12. & 1. 3. Quotidie nobis Christus crucifigitur, August. in Psal. 97.

c Μεσσυμικῶς. d Incrementum sacrificium.

If it be unbloody, because it is void of blood, then it is not Christs naturall body. If because it is offered without shedding of blood, then it is not available for the remission of sins. Hebrewes 9. 27.

move

move his gods to rescue his life, 2 Kin. 3. 27. moved the assailing Kings to such pitie, that they ceast their assault, and raised the'r siege: how should the spirituall fight of God the e Father, sacrificing on the crosse his only begotten Son, to save thy soule, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirm our faith*: for God by this Sacrament doth signifie and seale unto us from heaven, that according to the *promise* and *new covenant* which he hath made in Christ, he will truly receive into his grace and mercie all penitent beleevvers, who duly receive this holy Sacrament; and that for the merit of the death & passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, f *The seale of the new*

e Christo cum Patre & Spiritu sancto sacrificium panis & vini, in fide & charitate sancta Ecclesia Catholica offerre non cessat, *Aug. de fide ad Pet. Diac. cap. 9.* Cum frangitur hostia, dum sanguis de calice in ore fidelium sumitur, quid aliud quam Dominici corporis in cruce immolatio, (cuius sanguinis de latere effusi) designatur? *Can. dist. 2. de consec. cum frangitur. 37. f Rom. 4. 11. Mat. 26. 28. 2 Cor. 11. 29.*

covenant,

covenant, and remission of sins In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with Sampsons mother, *If the Lord would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would hee have shewed all these things, nor would at this time have told us such things as these,* Judg. 13. 23.

Of the third end of the Lords Supper.

3. To be a Pledge and Symbole of the most neere and effectuall communion, which Christians have with Christ. *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ? that is, a most effectuall signe and pledge of our communion with Christ. This union is called* *h abiding in us, i joyning to the Lord, k dwelling in our hearts:* and is set forth in the holy Scriptures by divers similies: First, of the *l vine and branches:* Secondly, of the *m head and body:* Thirdly, of the *n foundation and building:* Fourthly, of one *o loafe con-*

g 1 Cor. 10. 16. h Joh. 14. 16, 23. i 1 Cor. 6. 17. *ζώνοντες.* k Eph. 3. 17. *καίνομενοι.* l John 5. 5. Ephes. 6. *σύνωμοι.* m Ephes. 5. 23. Col. 1. 18. Rom. 12. 4, 5. n Eph. 2. 19, 20. o 1 Cor. 10. 17.

fectcd

fected of many grains : Fifthly, of the *matrimoniall union* betwixt man and wife, and such like. And it is three-fold betwixt Christ and Christians. The first is *naturall*, betwixt our humane nature, and Christs divine nature in the person of the Word : The second is *mysticall*, betwixt our persons absent from the Lord, and the person of Christ, God and Man, into one *mysticall* body : The third is *celestiall*, betwixt our persons present with the Lord, and the person of Christ in a bodie glorified : These three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the second person, we could never have been united to Christ in a mysticall bodie. And if we be not in this life (though absent) united to Christ by a mysticall union, we shall never have communion of glory with him in his heavenly presence. The mysticall communion (chiefly here meant) is wrought betwixt Christ and us, by the Spirit of Christ apprehending us ; and by our faith (stirred up by the same Spirit) apprehending Christ again. Both which *S. Paul* doth most lively expresse : *¶ I follow after, if that I may apprehend that for which also I am apprehended of*

p Eph. 5. 31, 32. Apoc. 21. 3. ¶ Phil. 3. 12.

Christ,

Christ Jesus. How can he fall away that holdeth, and is so firmly holden? This union he shall best understand in his mind, who doth most feele it in his heart: But of all other times, this union is best felt, and most confirmed, when we doe duely receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our soules drawn by faith and the holy Ghost, as by the cords of Love, neerer and neerer to his Holiness.

From this *communion with Christ*, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by *r* imputation all their sins and guiltinesse upon him, to satisfie Gods justice for them: and he freely gives by imputation, unto us all his righteousness in this life, and all his right unto eternall life when this is ended: and counteth all the good or ill that is done unto us, as done unto his owne person.

Secondly, there floweth from *Christ's nature into our nature*, united to him, the *lively spirit and breath of grace*, which reneweth us to a spirituall life: and so sanctifieth our *minds, wills, and affections*, that we daily grow more and

r 2 Cor. 9. 2. Rom. 4. 25. 1 Pet. 2. 24. Phil. 3. 9.
f Matth. 25. 33. Act. 9. 4. Matth. 25. 45. Zach. 2. 8.
t Ephes. 4. 23, 24. Rom. 8. 29. 2 Cor. 3. 18.

more

more conformable to the image of Christ.

Thirdly, he bestoweth upon them all *saving graces*, necessary to attain eternall life ; as the *sense of Gods love, the assurance of our election, with regeneration, justification, and a grace to do good works*, till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keep themselves as the *x undefiled members* of Christs holy bodie , and to beware of all *uncleannesse and filthinesse* ; knowing that they live in Christ, or rather, that Christ liveth in them. From this union with Christ (sealed unto us by the Lords Supper) *S. Paul* draweth arguments to withdraw the Corinthians from the pollution both of *idolatrie*, 1 Cor. 10. 16. and *adultery*, 1 Corinth. 6. 15, 16.

Lastly, from the former communion 'twixt *Christ & Christians*, there flowes another communion 'twixt *Christians among themselves*, which is also lively represented by the Sacrament of the Lords Supper ; in that the whole Church being many, doe all communicate of one bread in that holy action. *We being many, are one bread, and one body*, 1 Cor. 10. 17. for we are all partakers of that one bread ; that as the

^u John 15. 5. & 1. 16. x 1 Cor. 6. 15.

bread which we eate in the Sacrament, is but one, though it be confected of many graines ; so all the faithfull, though they be many, yet are they but one *mystical body*, under *one head*, which is Christ. Our Saviour prayed five times in that praier, which he made after his last Supper, that his Disciples might be *y one*, to teach us at once, how much this unitie pleaseth him. This union betwixt the faithfull is so ample, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time cannot weare it out; so effectually, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of soules is termed the *Communion of Saints*, which Christ effecteth by six speciall meanes : First, by governing them all by one and the same holy *z Spirit*. Secondly, by enduing them all with one & the same *a Faith*. Thirdly, by shedding abroad his owne *b Love* into all their hearts. Fourthly, by *c regenerating* them all by one and the same *Baptisme*. Fifthly, by *d nourishing* them all with one and the same *spirituall food*. Sixthly, by being one *e quickening head*, of that one body of

y Joh. 17. 11, 21, 22, 23, 26. z 2 Cor. 4. 13. a Ephes. 4. 5. b Rom. 5. 5. c Tit. 3. 5. Ephes. 4. 5. d 1 Cor. 10. 17. & 11. 33. e Col. 1. 18. & 22.

his Church, which he reconcileth to God in the body of his flesh. Hence it was, that the multitude of beleevers in the Primitive Church, were of *one heart*, and of *one soule*, in *truth*, *affection*, and *compassion*. And this should teach *Christians* to love one another; seeing they are all members of the same holy and mysticall body, whereof Christ is head. And therefore they should have all a Christian sympathy, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers griefe, to beare with one anothers infirmitie; and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. *To feed the souls of the faithfull in the assured hope of life everlasting.* For this Sacrament is a signe & pledge unto as many as shall receive the same according to Christs institution, that he will, according to his promise, by the vertue of his crucified body & bloud, as verily feed our soules to life eternall, as our bodies are by bread and wine nourished to this temporall life. And to this end, Christ in the action of the

^t Act. 4. 32. g Audio quid verba sonent, neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est, ac resurrexit. Concludo realiter, hoc est, verè nobis in coenâ dari Christi corpus, ut sit animis nostris in cibum salutarem, *Cal. in com.*
in 1 Cor. 11. ver. 25. 1 Cor. 10. 16.

sacrament,

Sacrament, really giveth his very bodie and bloud to every faithfull receiver. Therefore the Sacrament is called, *The communion of the body and bloud of the Lord.* And ^h communication is not of things absent, but present; neither were it the Lords Supper, if the Lords bodie and bloud were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spirituall, betwixt Christ and the worthy receiver: the second is sacramentall, betwixt the bodie and bloud of Christ, and the outward signes in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in *Christ*, and in the faithfull, *incorporateth* the faithfull as members unto Christ their head, and so makes them one with Christ, and partakers of all the *graces, holinesse, and eternall glory* which is in him, as sure and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holy Sacrament. Hence it

^h Quid se nobis communicat, id sit arcana spiritus sancti virtute, quæ res loco: unum distantia se-junctas, ac procul dis-sitas, non modò aggregare, sed coadunare in unum potest. *Cal. in 1 Cor. 11. 25.* i Hæc (*cil.* corpus & sanguis Domini) accepta atque hausta, id efficiunt, ut & nos in Christo, & Christus in nobis sit. *Hil. lib. 8. de Trin.* Jam corpus Christi meo corpori sociatam est, & sanguis ejus meas ornavit genas, *B. Agnetis dist. apud Ambr.*

is,

is, that the will of Christ is a true Christians will : and the Christians life is *Christs, who liveth in him*, Gal. 2. 20. If you look to the things that are united, this Union is *essentiall* : if to the truth of this Union, it is *reall* : if to the manner how it is wrought, it is *spirituall*. It is not our faith that makes the body and bloud of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but *receive* and *apply* unto our soules, those heavenly graces which are offered in this Sacrament.

The other being the sacramentall Union, is not a physicall or locall, but a spirituall conjunction of the earthly signes, which are bread and wine, with the heavenly graces, which are the body and bloud of Christ, in the act of receiving : as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same instant of time that the worthy receiver eateth with his mouth the bread and wine of the Lord, he eateth also with the mouth of his faith, the very *body* and *bloud* of Christ : Not that Christ is brought

k Corpus non adest cum pane *ἀμα*, id est, simul loco, sed *ἅμα*, id est, simul tempore. I Quam coena coelestis sit actio, minimè absurdum est Christum in cœlo manentem à nobis recipi. *Cal.*
in 1 Cor. II. 25.

downe

downe from heaven to the Sacrament, but that the holy Spirit, by the Sacrament, lifts up his mind unto Christ; not by any locall mutation, but by devout affection: so that in the holy *m contemplation of faith*, he is at that *present with Christ, and Christ with him*. And thus beleeving and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his soule unto God; his soule is hereby more effectually fed in the assurance of eternal life, than bread & wine can nourish his body to this temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the eyes of the body, and the body & blood of Christ to be spiritually discerned with the eye of faith. But the forme how the holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union, *S. Paul* termes a *great mysterie*; such as our understanding cannot worthily

m Fidem mitte in cœlum, & cum in terris, tanquam præsentem tenuisti, *Aug. Epi. 3. ad Volus.* n Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam, qua, quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum, vinque ex Christi carne vivificam in nos per spiritum dislundi, *Calv. ibid.* o Eph. 5. 32.

compre-

comprehend. The sacramentall bread and wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite and give to every worthy receiver, not only his p divine vertue and efficacie, but also his very body and bloud, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred Breath; or health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, than the exquisitest comprehension of sense or reason. To conclude this point, the holy Sacrament is that blessed bread, which being eaten, opened the eies of the 9 Emauites, that they know Christ. This is that *Lordly cup*, by which we are *all made to drinke into one spirit*. This is that rock flowing with *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tasteth it with the mouth of faith. This is that *Barley loafe*, which *tumbling from above*, strikes down the tents of the Midianites of

p Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur, non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam deniq; & vitam & substantiam (ut ita loquar) cum ipso coalescimus. *Cal. ibid.*
q Luke 24. 30, 31. r 1 Cor. 12. 13. s 1 Sam. 14. 27. t Judg. 7. 13.

infernali

infernall darknesse. *Eliab's* Angelicall cake and water preserved him forty daies in Horeb : and x *Manna* (Angels food) fed the Israelites forty yeeres in the wildernesse : but this is that y *true bread of life*, & heavenly *Manna*, which if we shall duely eate, will nourish our souls for ever unto life z *eternall*. How should then our souls make unto Christ that request from a spirituall desire, which the Capernaïtes did from a carnall motion, a *Lord, evermore give us this bread ?*

The fifth end of the Lords Supper.

5. *To be an assured pledge unto us of our resurrection.* The resurrection of a Christian is two-fold : first, the b spirituall resurrection of our soules in this life from the death of sin, called the *first resurrection* : because that by the Trumpet-voice of Christ, in the preaching of the Gospel, we are raised from the death of sin, to the life of grace. c *Blessed and holy is he* (saith S. *John*) *who hath part in the first resurrection* : for on such the second death hath no power. The Lords Supper is both a

u 1 Kin. 19. 6, 7. x Psal. 78. 24, 25. Exod. 16. 35.
y John 6. 32, 35, 49, 50. z Joh. 6. 51, 58. a Joh. 6. 34. b John 5. 21. Rom. 6. 4, 5, 6. c Rev. 20. 6.
Hinc apud priscos Sacramentum Baptisma appellabatur, *Salus* : Sacramentum vero Dominici corporis, *Vita*. Ang. lib. 1. de peccatorum meritis. cap. 14.

meane and a pledge unto us of this spirituall and first resurrection. ^d *He that eateth me, even he shall live by me.* And then are we fit guests to ^e *sit at the Table with Christ*, when, like *Lazarus*, we are raised from the death of sin, to newnesse of life.

The truth of this first resurrection will appeare by the motion wherewith they are internally moved: for if when thou art moved to the duties of religion, and practice of pietie, thy heart answereth with *Samuel*, ^f *Here I am, speak Lord, for thy servant heareth.* And with *David*, ^g *O God, my heart is ready.* And with *Paul*, ^h *Lord, what wilt thou have me to doe?* Then surely, thou art raised from the death of sin, & hast thy part in the *first resurrection*: but if thou remainest ignorant of the true grounds of religion, and findest in thy selfe a kind of secret loathing of the exercises thereof, and must be drawne, as it were against thy will, to do the workes of pietie, &c. then surely, thou hast ⁱ *but a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of Sardis; and thy soule is but as salt to keep thy body from stinking.

Secondly, the *corporall resurrection* of our bodies at the last day, which is cal-

^d John 6.57. ^e John 12.2. ^f 1 Sam.3.10.
^g Psal.108.1. ^h Act.9.6. ⁱ Apoc.3.1.

led the *second resurrection*, which frees us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament I signifyeth and sealeth unto us, *that Christ died and rose againe* for us, and that his *meat* quickeneth and nourisheth us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise againe. For how can those bodies, which (being the weapons of *righteousnesse*, Rom. 16.13. *Temples of the holy Ghost*, 1 Cor. 6.19. *and members of Christ*) have been fed and nourished with the body and blood of the Lord of life, but be raised

k John 6.54. I Hinc panis & vinum à veteribus nominantur symbola resurrectionis. Cor. Nic. John 6.51. m Caro Christi non infusa, sed in verbo ipsi hypostaticè unito vivifica est. Cyr. in Joh. 10.13. Et quia est propria caro verbi cuncta vivificantis, Synod. Eph. de rella fide ad Reginas. Vivificat, 1. ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium: 2. ratione copulationis nostræ cum Christo: quia non possumus ad D um vitæ fontem pertingere, nisi carne illâ Christi mediante, & quatenus carni illi quasi membra sumus infusi. Caro non prodest, Joh. 6.63. i.e. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. n Quomodo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? Iren lib. 4. cap. 34.

up at the last day : and this is the cause that the bodies of the Saints being dead, are so reverently buried and laid to sleep in the Lord. And their buriall places are termed the *o beds and dormitories* of the Saints. The reprobates shal rise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as malefactors out of the Goale, to receive their sentence and deserved execution : but the Elect shal rise by vertue of Christs resurrection, and of the communion which they have with him as with their head. And his resurrection is the p cause and assurance of ours. The resurrection of Christ is a Christians particular faith : the q resurrection of the dead, is the childe of Gods chiefest confidence. Therefore Christians, in the Primitive Church, were wont to salute one another in the morning with these phrases, *The Lord is risen* ; and the other would answer : *True, the Lord is risen indeed.*

The sixth end of the Lords Supper.

To seale unto us the assurance of everlasting life. Oh, what more wished

o Isa. 26. 19, 20. p Christi resurrectio, in qua nostra innuitur, communis resurrectionis fidejussor est, *Theod.* Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria fides est Christianorum, *Aug. lib. 10. cont. Faust. cap. 19.*
q Tota fiducia Christianorum est resurrectio mortuorum, *Tert. lib. 5. de resur. car.*

or loved than life? or what do all men naturally more, either feare or abhorre than death? Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth in comparison of the life to come. If therefore thou desire to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eate of this bread, he shall live for ever: and the bread that I will give, is my flesh which I will give for the life of the world,* John 6. 51. He therefore who duely eateth of this holy Sacrament, may truly say, not only, *Credo vitam eternam*, I beleeve the life everlasting; but also, *Edo vitam eternam*, I eate life everlasting. And indeed this is the *true tree of life*, which God hath planted in the midst of the Paradise of the Church: and whereof hee hath promised to give *every one that overcometh to eate*. And this tree of life by infinite degrees excelleth the tree of life that grew in the Paradise of Eden: For that had his root in the earth, this from heaven; that gave but life to the body, this to the soule; that did but preserve the life of the living, this restoreth life to the dead. The *leaves of*

r Omnia terribilia terribilissimum mors.
f Apoc. 2. 7. t Apoc. 22. 2.

this tree heale the nations of beleevers, and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they, who often eate of this Sacrament; at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his table to heale our infirmities, and to confirme our beleeve of life everlasting.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it were by an oath of fidelitie, to serve the only true God; and to admit no other *propitiatory sacrifice for sins*, but that one reall sacrifice, which by his death Christ once offered, and by which he finished the sacrifices of the Law, and effected eternall redemption and righteousness for all beleevers. And so to remaine for ever a publike marke of profession, to distinguish Christians from all sects and false religion. And seeing that in the Masse there is a strange Christ adored, not he that was borne of the Virgin *Mary*, but one that is made of a wafer cake: And that the offering up of this breaden god is thrust upon the Church, as a *propitiato-*

u Milites Sacramento erant jurati, & obstricti ad præstandum soli Imperatori fidelitatem & obedientiam.

rie sacrifice for the quicke & the dead.
 All true Christians, upon the danger of wilfull perjurie before the Lord chiefe Justice of heaven and earth, are to detest the Masse, as the Idoll of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all sweare, that all reall sacrifices are ended by our Lords death: and that his body and blood once crucified and shed, is the perpetuall food and nourishment of our soales.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the ten Commandements of Almighty God. Search therefore what duties thou hast omitted, & what vices thou hast committed, contrary to every one of the Commandements: remembering, that without repentance and Gods mercie in Christ, the ** curse of God*, containing all the miseries of this life, and everlasting torments in hell fire, when this is ended, is due to the breach of the least of Gods Commandements. And having taken a due survey both of thy sins and miseries, re-

x Deut. 27. 26. Gal. 3. 10.

he to some secret place, and there
 sitting thy selfe in the sight of the
 Judge, as a guilty malefactor, standing
 at the barre to receive his sentence, bow-
 ing thy knees to the earth, smiting thy
 breast with thy fists, and bedewing thy
 cheeks with thy teares, confesse thy sins,
 and humbly aske him mercy and for-
 givenesse, in these or the like words.

*An humble confession of sins to be
 made unto God, before the receiving of
 the holy Communion.*

O God, and heavenly Father, when I
 consider the goodnesse which thou
 hast ever shewed unto me, and the wic-
 kednes which y I have committed against
 heaven, and against thee, I am ashamed
 of my selfe, and confusion seems to co-
 ver my face as a vaile. For which of
 thy Commandements have I not trans-
 gressed? O Lord, I stand here guilty of
 the breach of all thine holy Lawes: For
 the love of mine heart hath not so in-
 tirely cleaved unto thy Majestie, as to
 vaine and earthly things: I have not
 feared thy judgements, to deterre mee
 from sin, nor trusted to thy promises,
 to keep mee from doubting of my
 temporall, or from despairing of mine
 eternall state. I have made the rule of

y Luk. 15. 2 The first Commandement. D. ut.
 6. 5. Mat. 12. 37, 38. Lev. 19. 14. Pla. 22. 4, 5, 6. & 38. 8

S 3

thy

thy divine^a worship to be what my mind thought fit, not what thy Word prescribed : finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him crucified in his Word and Sacraments, after h's own ordinance. Where I should never use thy Name (whereat *all^b knees doe bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeale [*Here confesse thy rash and false swearing*] I have blasphemously abused thy holy Name to rash and customary oaths ; yea, I have used oaths by thy sacred Name, as false covers of my filthy sin. And I have bin present at thy service o't times more for ceremonie than conscience ; and to please men more than to please thee my gracious God.

Where I should sanctifie thy^c Sabbath day, by being present at the public exercises of the Church, and by meditating privately on the word and works of God, and by visiting the sick, and relieving of my poore brethren : [*Here confesse thy travelling on the Sabbath, and thy leaving the holy exercise,*

a The second Commandment. Deut. 12. 32. Matth. 15. 9. b Gal. 3. 1. The third Commandment. Phil. 2. 10. Eccl. 4. 1, 2. 1 Kin. 19. 15. Jer. 5. 2. c The fourth Commandment. Act. 20. 7.

to goe to sporting or feasting.] Alas, I have thought those holy exercises a burden, because they have hindred my vaine sports: yea, I have spent many of thy Sabbaths in mine owne profane pleasures, without being present at any part of thy divine worship.

Where I should have given all due reverence to my naturall, ecclesiasticall, and politick parents, I have not shewed that measure of dutie and affection to my parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular love for their works sake, as I ought, but I have taunted at their zeale, and hated them, because they reprov'd me justly: [*Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.*] and I have carried my selfe contemptuously against thy Magistrates and Ministers, though I knew that it is thy ordinance, that I should be obedient unto them.

Where I should be *c slow to wrath, and ready to forgive offences*, and not suffer the *b Sun to goe downe upon my wrath, to doe good for evill, loving my very enemies for thy sake*: [*Here confesse thy hastinesse and fury, and if thou hast been any way the cause of any mans*

d The fifth Commandement. e The sixth Commandement. Pro. 19. 11. f Eph. 4. 31. Mat. 5. 44.

death unjustly, or cruelly.] I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on mine owne malice, rather than to eate of thy holy Supper.

Where I should keep my mind from all g. filthy lusts, and my body from all uncleannesse: O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my mind a vessel of the uncleane spirit. [*Here confesse unto God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed over thee.*] Yea, the remedie which thou (Lord) hast ordained for incontincencie, could not contain me within the bounds of chastity; for by doating on beautie, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

Where I should have lived in h uprightness, giving every man his due, being contented with mine own estate; and living conscionably in my lawfull calling, should be ready (according to mine abilitie) to lend and give unto the poore: [*Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse*

g The seventh Commandement. 1 Thes. 4. 3. & c. Rom. 6. 13. h The eighth Commandement. Eph. 4. 28. Luke 6. 34, 35. Lev. 25. 35.

childe that which is his by right.] Oh Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my calling and office, robbed and purloined from my fellow Christians: yea, I have received and suffered Christ, while I was trusted many a time in his poore members, to stand hungry, cold, and naked at my doore; and hungry, cold, and naked to go away succourlesse, as he came: and when the leannetie of his cheeks pleaded pitie, the hardness of my heart would shew no compassion.

Where I should have made conscience to speak the truth in simplicity, without any falshood, prudently judging aright; and charitably construing all things in the best part: and should have defended the good name and credit of my neighbour: Alas (vile wretch that I am) I have belied and slandered my fellow-brother, and as soon as I heard an evill report, I made my tongue the instrument of the Devill, to blazon that abroad unto others, before I knew the truth of it my selfe. [*Here confesse if thou hast belied or slandered thy neighbour, or not spoken the truth to cleare his innocencie, when thou wast called thereto.*] I was so far from speak-

i The ninth Commandment. Zech. 8. 16. Mat. 10. 16. 1 Cor. 13. 7. Mat. 1. 18, 19.

ing a good word in defence of his good name, that it tickled my heart in secret to heare one that I envied to be taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lies: herein shewing my selfe a right Cretian, rather than an upright Christian.

And lastly (O Lord) where I should have rested ^k fully contented with that portion which thy Majestie thought meetest to bestow upon mee in this pilgrimage, and rejoyce in anothers good as in mine owne: alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours land; yea, secretly wishing such a man dead, that I might have his living or office, coveting rather those things which thou hast bestowed on another, than being thankful for that which thou hast given unto my selfe. Thus I, O Lord, who am a carnall sinner, and sold under sinne, have transgressed all thy holy and spirituall commandements, from the first to the last, from the greatest unto the least; and here I stand guilty before thy Judgement seat of all the breaches

^k The tenth Comandement. Heb. 13.5. 1 Tim. 6.6. Phil. 4.11, 12.

of all thy Lawes ; and therefore liable to thy curse , and to all the miseries that justice can poure forth upon so cursed a creature. And whither shall I go for deliverance from this miserie ? Angels blush at my rebellion, and will not help me; men are guilty of the like transgression , and cannot help themselves : shall I then despaire with *Cain*, or make away my selfe with *Judas* ? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell. I will rather appeale to thy *Throne of grace*, where mercy begins to pardon abounding sins ; and out of the depth of my miseries, I will crie with *David*, for the depth of thy *mercies*. *n I though thou shouldest kill me with afflictions; yet will I, like Job, put my trust in thee.* Though thou shouldest drowne me in the sea of thy displeasure, with *Jonas* ; yet will I catch such hold on thy mercy, that I will be taken up dead , clasping her with both my hands. And though thou shouldest cast me into the bowels of hell , as *Jonas* into the belly of the *Whale*, (*Jonah 2.2.*) yet from thence would I crie unto thee : *O God the Father of heaven, O Jesus Christ the Redeemer of the world, O holy Ghost my sanctifier, three persons, and one eter-*

l Heb. 4.16. *m* Psal. 131.1. &c. *n* Job 13.15.

nall God, have mercy upon me a miserable sinner. And seeing the goodnesse of thine owne nature first moved thee to send thine only begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty : O reject not now my penitent soule, who being displeased with her selfe for sin, desireth to returne to serve and please thee in newnesse of life : and reach from heaven thy helping hand to save me thy poore servant, who am (like Peter) ready to sinke in the sea of my sins and misery. Wash away the multitude of my sins, with the merits of that bloud which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious body and bloud, O Lord, I beseech thee, let thy holy Spirit by thy Sacrament, seale unto my soule, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curses & judgments which my sins have deserved, may never have power either to condemn me in this life, or to condemne me in the world which is to come : for my stedfast faith is, *that thou hast died for my sins, and risen againe for my justification*, Rom. 4. ult. This I beleeve, O Lord, help mine unbelieve. Worke in

me likewise, I beseech thee, an unfeined repentance, that I may heartily bewaile my former sins, & loath them, and serve thee henceforth in newnesse of life, and greater measure of holy devotion. And let my soule never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner: And grant, Lord, that having received these seales and pledges of my communion with thee, thou maist henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walk all the daies of my life in godlinesse and pietie towards thee, and in Christian love and charitie towards all my neighbours: that living in thy feare, I may die in thy favour, and after death be made partaker of eternall life, through Jesus Christ my Lord and only Saviour, *Amen.*

3. Of the meanes whereby thou mayest become a worthy receiver.

THese means are duties of two sorts: the former respecting God; the latter our neighbour. Those which respect God are three: First, sound knowledge: secondly, true faith: thirdly, unfeined repentance. That which respecteth our neighbour, is but one sincere charitie.

*1. Of sound knowledge, requisite in a
worthy Communicant.*

m Sound knowledge is a sanctified understanding of the first principles of religion. As first, of the trinity of persons in the unity of the God-head. Secondly, of the creation of man, and his fall. Thirdly, of the curse and misery due to sin. Fourthly, of the natures and offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For, as an house cannot be built, unless the foundation be first laid; no more can religion stand, unless it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither beleeve nor do the same. For as worldly businesse cannot be done but by them, who have skill therein; so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we rely upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearfull estate of those, who receive without knowledge, and the more fearfull estate

m Heb. 6. 1. 2. John 17. 3. 1 Tim. 2. 4. 1 Corin. 11. 29. 2 Cor. 13. 5. 1 Cor. 2. 14. Rom. 8. 5.

of those Pastors, who minister unto them without catechizing.

2. Of sincere faith, required to make a worthy Communicant.

Sincere faith is not a bare knowledge of the Scriptures, and first grounds of religion (for that \circ Devils and reprobates have in an excellent measure, and do beleve it, and tremble) but *a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word, so also a peculiar application unto a mans owne soule, of all the promises of mercy which God hath made in Christ to all beleevving sinners* : And consequently, that *p Christ and all his mercies do belong to him as well as to any other.* For first, if we have not the righteousnesse of faith, the Sacrament seales nothing unto us : and every man in the Lords Supper receiveth so much as he beleeveth. Secondly, because that without faith, we communicating on earth, cannot apprehend Christ in heaven : For as hee dwelleth in us by faith, (Ephes. 3. 17.) so by faith wee must likewise *eate him.* Thirdly, because that *q without faith* we cannot be perswaded in our consciences, that our receiving is *acceptable* unto God.

\circ Jam. 2. 19. Heb. 4. 2. p Rom. 4. 11. q Heb. 11. 6. Rom. 14. 23.

3. Of unfained repentance requisite for a true Communicant.

True repentance is an holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans owne misery, he turneth from all his knowne and secret sins, to serve God in holinesse and righteousness all the rest of his daies. For, as he that is gluttoned with meat, is not apt to cate bread; so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilfull filthinesse, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Passover cannot be eaten with the fower leaven of malice and wickednesse, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences retaine the new wine of Christs precious blood, as our Saviour saith, Mark 2. 22. wee must therefore truly repent, if we will be worthy partakers.

1. The duty to be performed in respect of our neighbour, is Charity.

Charitie is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered.

t Ifs. 55. 7. Ezek. 33. 11. Acts 26. 19. & 3. 19.
c Luke 1. 74. 75. t Heb. 2. 3. u Tit. 1. 15.

For

For first, without *x* love to our neighbour, *no sacrifice is acceptable unto God*. Secondly, because one chiefe end wherefore the *Lords Supper* was ordained, is, to *y* confirme Christians love one towards another. Thirtdly, no man can assure himselfe, that his *z* owne sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to performe before we come to the Lords Table, called *preparation*.

2. *Of the seconda sort of duties, which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.*

THIS exercise of spirituall *Meditation*, consists in divers points :

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art *a* invited by Christ to be a guest at his holy table, and how lovingly he inviteth thee : *b* *Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milke without money, and without price : eate ye that which is good, let your soule delight it selfe in fatnesse.*

x Mat. 5. 23, 24. *y* Joh. 13. 14, 34, 35. *z* Mat. 6. 12, 14, 15. & 18. 35. *a* Mat. 22. 1 Pet. 1. *b* Isa. 55. 1, 2. *a* Take

Take ye, eat ye, this is my body, which was broken for you; drink ye all of this: for this is my blood which was shed for the remission of your sins, Matth. 26. 26, 27, 28. &c. What greater honour can be vouchsafed, than to be admitted to sit at the Lords own Table? what better fare can be afforded, than to feed of the Lords owne body and blood? If *David* thought it to be the greatest favour that he could shew to good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, *that he should feed with him at his owne table in Jerusalem*; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his owne Table, and that with his owne holy body and blood?

2. As *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his son, and left his servants beneath in the valley; so when thou comest to the spirituall sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy soule unto him, who sacrificed both his soule and body for thee.

3. Meditate with thy selfe, how precious and venerable is the body and

c 2 Sam. 19. 33. d Gen. 22. 5.

blood

bloud of the Son of God, who is the Ruler of heaven and earth, the Lord, at whose beck the Angels tremble, and by whom both the quicke and dead shall be judged at the last day, and thou amongst the rest. And how that it is he, who having been crucified for thy sins, offereth now to be received by faith into thy soule. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthinesse, and wallowing ever since in the mire of iniquity; bearing the name of a Christian, but doing the works of the Devill; adoring Christ with an *e Ave Rex* in thy mouth, but spitting oaths in his face, and crucifying him with thy gracelesse actions.

Fourthly, ponder then, with what face darest thou offer to touch so holy a body with such defiled hands? or to drinke such precious bloud with so lewd & lying a mouth? or to lodge so blessed a Guest in so unclean a stable? For if the Bethshemites were slaine, for but looking *irreverently* into the *Arke of the Old Testament*, what judgement mayest thou justly expect, who with such impure eies and heart art come to see and receive the *Arke of the New*

e Haile King.

Testa.

Testament, in which dwelleth all the fulnesse of the Godhead bodily ? Col. 2. 9.

If *Mrza* for but touching (though not without *zeale*) the *Arke* of the Covenant, was stricken with sudden death, what stroke of divine judgement mayest thou not feare, that so rudely, with unclean hands, dost presume to handle the *Arke* of the eternall Testament, wherein are hid all the treasures of wisdom and knowledge ?

If *John Baptist* (the holiest man that was borne of a woman) thought himself unworthy to g bear his shooes, O Lord, how unworthy is such a profane wretch, as thou art, to eat his holy flesh, and to drink his precious blood ?

If the blessed Apostle *S. Peter*, seeing but a glimpse of Christs almighty power, thought himselfe unworthy to stand in the same Boat with him ; how unworthy art thou to sit with Christ at the same table, where thou mayest behold the infinitenesse of his grace and mercie displayed :

If the Centurion *h* thought that the rooſe of his house was not worthy to harbour so divine a Guest ; what room can there be fit under thy ribs, for Christs holinesse to dwell in ?

If the *bloud-issued* sick woman feared to touch the hem of his garment :

f 2 Sam. 6. 7. g Mat. 3. 11. h Mat. 8. 8.

how

how shouldst thou tremble to eate his flesh, and drink his *All-healing bloud*? Yet if thou comest humbly, in faith, repentance, and charity, abhorring thy sins past, and purposing unfainedly to amend thy life hence-forth, let not thy former sins affright thee, for they shall never be laid unto thy charge: and this Sacrament shall seale unto thy soul, that all thy sins, & the judgments due unto them, are fully pardoned, and cleane washed away by the bloud of Christ. For, this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ *came not to call the righteous, but sinners to repentance*, Matth. 9. 12, 13. And he saith, *That the whole need not a Physitian, but they that are sicke*. Those hath Christ called, and when they came, them he hath ever helped. Witness the whole Gospel, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sicke soule in this fountain of Christs bloud; and doubtlesse, according to his promise, Zach. 13. 1. thou shalt be healed of all thy sins and uncleannesse. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred this Sacrament.

Fifthly, meditate that Christ left this
Sacrament

Sacrament unto us as the chiefe token and pledge of his love : not when we would have made him a King, John 6.15. (which might have seemed a requitall of kindnesse) but when *Judas* and the high Priests were conspiring his death, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely *the poore man loved his sheep* that was killed by the rich man, *He gave her* (saith he) *to eate of his own morsels ; and of his own cup to drinke*, 2 Sam.12.3. And must not then the love of Christ to his Church be unspeakable, when he gives her his owne flesh to eat, & his own bloud to drink, for her spirituall and eternall nourishment? If then there be any love in thine heart, *take the cup of salvation* into thine hand, and pledge his love with love againe, Psal.161.13.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever ; and settle thy meditations only upon those holy actions and rites, which according to Christs institution, are used in and about the holy Sacraments: For it hath pleased God (considering our weaknesse) to appoint those rites as meanes, the better to lift up our minds to the serious contemplation of his heavenly graces.

When.

When therefore thou seest the Minister putting apart bread and wine on the Lords Table, and consecrating them by praiers, and the rehearfall of Christs institution, to be an holy Sacrament of the blessed body and bloud of Christ; then meditate, how God the Father of his meere love to mankind, set apart, and sealed his only begotten Son, to be the All-sufficient means, and only Mediatour, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the bread, being blessed, thou must meditate, that Jesus Christ the eternall Son of God was put to death, and his blessed soule and body (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thy eies. And withall, call to mind the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same; seeing Gods justice could not be satisfied, but by such a sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *g That the King* (who is the Master of the feast) stands at the Table to

g Mat. 22. 11. This wedding garment is righteousness and true holiness. Apoc. 19. 8. Eph. 4. 24.

see his guests, and looketh upon thee, whether thou hast on thee thy wedding garment. Think also, that all the holy^h Angels that attend upon the elect in the Church, and *i do desire to behold the celebration of those holy mysteries*, doe observe thy reverence andⁱ behaviour: Let thy soule therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

A sweet Soliloquie to be said betwixt the consecration and receiving of the Sacrament.

I*S it true indeed, that God will dwell on earth? Behold, the k heaven, and the heaven of heavens are not able to containe thee: how much more unable is the sou'e of such a sinfull caitiffe as I am to receive thee?*

But seeing it is thy blessed pleasure, to come thus to *l sup* with me, and to *m dwell* in me, I cannot for joy but burst out and say, *What is man that thou art so mindfull of him; and the Son of man, that thou so regardest him? What favour soever thou vouchsafest me in the abundance of thy grace, I will freely confesse what I am in the wretchednesse of my nature. I am in a*

h 1 Cor. 11. 16. *i* 1 Pet. 1. 12. *k* 1 Kin. 8. 27.
l Apoc. 3. 20. *m* John 14. 23.

word

word a carnall creature, whose very soule is *a sold under sinne*: a wretched man, compassed about with *a body of death*. Yet, Lord, seeing thou *callest*, here I come; and seeing thou *callest* sinners, I have thrust my self in among the rest; and seeing thou *callest* all with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my soule? Thou hast cured many, but never didst thou meet with a more miserable patient: for I am more leproous than *Gehazi*, more uncleane than *Megdalen*, more blind in soule than *Bartimeus* was in body. For I have lived all this while, and never seen the true light of thy Word: my soule runs with a greater flux of sin, than was the *Hemorrhisse* issue of bloud. *Mephibosheth* was not more lame to go, than my soule is to walke after thee in love. *Jeroboams* arme was not more withered to strike the Prophet, than my hand is maimed to relieve the poore. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and fores; yet, Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word forgive the one, and heale the

u Rom. 7. 13. o Ver. 24. p Mat. 9. 13. & 11. 28.

T

other.

other : and why should I doubt of thy good will , when to save me will cost thee now but one loving smile , who didst shew thy selfe so willing to redeem me, though it should cost thee all thy heart blood ; and now offerest so graciously unto me the assured pledge of my redemption by thy blood? *¶ Woe am I, O Lord God?* and what is my merit, that thou hast bought me with so deare a price? It is meerly thy mercy, and *¶ I, O Lord, am not worthy the least of all thy mercies*, much lesse to be a partaker of this holy Sacrament , the greatest pledge of the greatest mercy, that ever thou didst bestow upon those sons of men whom thou lovest. How might I, in respect of mine owne unworthinesse, cry out for feare at the sight of thy holy Sacrament , as the Philistines did, when they saw the Ark of God come into the assembly, *Woe now unto me a sinner?* but that thy Angel doth comfort me, as he did the woman, *¶ Feare thou not, for I know that thou seekest Jesus which was crucified.* It is thou indeed that my soule seeketh after. And here thou offerest thy selfe unto me in thy blessed Sacrament. If therefore *¶ Elisabeth* thought her selfe so much honoured at thy presence in

q 2 Sam. 7. 18. r Gen. 32. 10. s 1 Sam. 5. 7.
t Mat. 28. 5. u Luke 1. 43. 44.

the womb of thy blessed mother, *that the Babe sprang in her belly for joy*; how should my soule leap within me for joy, now that thou comdest by thy holy Sacrament, to dwell in my heart for ever? Oh, what an honour is this, not that the mother of my Lord, but my Lord himselfe should come thus to visit me! Indeed, Lord, I confesse with the faithfull Centurion, *that x I am not worthy that thou shouldest come under my roofe*; and that if thou *didst but speake the word only, my soule should be saved*: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weaknesse, to seale thy mercy unto me, by thy visible signe, as well as by thy visible word: in all thankfull humilitie, my soule speaketh unto thee with the blessed Virgin: *Behold, the handmaid of the Lord, be it unto me according to thy word*, Luke 1.38. y *Knocke* thou, Lord, by thy Word and Sacraments at the doore of my heart, and I will (like the *z Publican*) with both my fists, knocke at my breast, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, break it open, O Lord, by thine almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacheus* to acknowledge,

x Mat. 8.8. y Apoc. 3.20. z Luk. 18.13.

T 2

that

that this day salvation is come into mine house, Luke 19.9. And cast out of me whatsoever shall be offensive unto thee; for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayest live in me, speak in me, walk in me; and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee; that finishing my course in the life of grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding. *Amen.*

When the Minister bringeth towards thee the bread, thus blessed and broken, & offering it unto thee, bids thee, *Take, eate, &c.* then meditate, that Christ himself commeth unto thee, and both offereth & giveth indeed unto thy faith, *his very body and blood*, with all the merits of his death & passion, to feed thy soul unto *eternall life*, as surely as the Minister offereth and giveth the outward signs that feed thy body unto this *temporall life*. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eate it, then *rouze

* Sacramentum requirit sacramentum.

up thy soule to apprehend Christ by faith, and to apply his merits to heale thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his armes in his swadling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the crosse, and by his unspeakable torments fully satisfying Gods justice for thy sins: and strive to be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the signe, neither doth Christ deceive, when he saith, a *This is my body*: but he giveth himself indeed to every soule that spiritually receiveth him by faith. For as ours is the same Supper which Christ administred; so

a Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie, but also to communicate the spirituall graces that they represent: and by the signes to draw our minds to the graces signified. So *Enthymius* in *Mat. 19.* Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt qui me crucifigent. Sacramentum aliquid vobis commendat, spiritualiter intellectum vivificabit vos, *Aug. in Psal. 98.* Speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper,

is the same Christ verily present at his owne Supper, not by any *Papall transubstantiation*, but by a *sacramentall participation*, whereby he doth truly feed the faithfull unto eternall life: not by comming downe out of heaven to thee, but by lifting thee up from the earth unto him. According to that old saying: *Sursum corda*, Lift up your hearts; *and where the carcasse is, thither will the Eagles resort*, Mat. 24.

When thou seest the wine brought unto thee apart from the bread, then remember, that the blood of Jesus Christ was as verily separated from his bodie upon the crosse, for the remission of thy sins: and that this is the seale of the new covenant, which God hath made, *to forgive all the sins of all penitent sinners that beleeve in the merits of his blood-shedding*. For the wine is not a Sacrament of *Christs blood contained in his veines*, but as it was shed out of his body upon the crosse *for the remission of the sins* of all that beleeve in him.

As thou drinkest the wine, and pourest it out of the *cup* into thy stomach; meditate and beleeve, that by the merits of that blood, which Christ shed upon the crosse, all thy sins are *as verily forgiven*, as thou hast now drunk this

^b Matth. 26. 28.

sacramentall

sacramentall wine, and hast it in thy stomach. And in the instant of drinking, settle thy meditation upon Christ, as he hanged upon the crosse: as if like *Mary* and *John*, thou didst see him *nailed*, and his blood running downe his blessed side, out of that ghastly wound which the speare made in his innocent heart; wishing thy mouth closed to his side, that thou mightest receive that precious blood before it fell to the dusty earth. And yet the *actuell drinking* of that *reall blood* with thy mouth, would be nothing so * *effectuall* as this *sacramentall drinking* of that blood spiritually by faith. For one of the *Souldiers* might have drunk that, and bin still a *reprobate*, but whosoever drinketh it *spiritually by faith* in the Sacrament, shall surely have the remission of his sins, and life everlasting.

As thou feelest the sacramentall wine which thou hast drunk warming thy cold stomach; so endeavour to feele the holy Ghost cherishing thy soule in the joyfull assurance of the forgiveness of all thy sinnes, by the merits of the blood of Christ. And to this end, God giveth every faithfull soule, together

* If remission of sins and eternall life had been appropriated to the drinking of the reall blood, doubtlesse *John* and *Mary* would have made meanes to have drunk it, but *John* ascribes the vertue to beleeving that it was shed.

with the *sacramentall bloud*, the *holy Ghost* to drinke. *We are all made to drink into one Spirit*, 1 Cor. 12. 13. And to lift up thy mind from the contemplation of Christ, as he was crucified upon the crosse, to consider how he now *sits in glory at the right hand of his Father, making intercession for thee*, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost daily commit against him.

After thou hast eaten & drunk, both the bread and wine, labour, that as those sacramentall signes do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of faith, and the holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feeble thy communion with Christ confirmed, and increased daily more and more. That as it is impossible to separate the *Bread and Wine*, digested into the blood & substance of thy body; so it may be more impossible to part Christ from thy soul, or thy soul from Christ.

Lastly, as the bread of the Sacrament,

c John 8. 34. H. b. 7. 25. & 9. 24. d 1 Cor. 10. 17.
 Unus est panis communi notione Sacramenti.
 non autem necessario unus numero.

though

though confected of many graines, yet
maketh but one bread; so must thou
remember, that though all the faithfull
are many; yet are they all but one
mysticall bodie, whereof *Christ is head*.
And therefore thou must love every
Christian as thy selfe, and a member of
thy body.

Thus far of the duties to be done at
the receiving of the holy Sacrament,
called *Meditation*.

3. *Of the duties which we are to per-
forme after receiving of the holy Com-
munion, called Action or Practice.*

THe duty which we are to performe
after the receiving of the Lords
Supper, is called *Action or Practice*:
without which all the rest will mini-
ster unto us no comfort.

The *Action* consists of two sorts of
duties: first, such as we are to perform
in the Church; or else after that we
are gone home.

Those that we are to perform in the
Church, are either severall from our
owne soules, or else joyntly with the
congregation.

The severall duties which thou must
performe from thine owne soule, are
three: First, thou must bee carefull
(that forasmuch as Christ now dwel-
leth in thee, therefore) to entertaine

him in a *clean heart*, and with *pure affections* : for, the most Holy will be holy with the holy : for if *Joseph* of *Arimathea*, when he had begged of *Pilate* his dead body to bury it, wrapped it in *sweet odours*, and *fine linnen*, and laid it in a new tombe ; how much more shouldst thou lodge *Christ* in a *new heart*, and perfume his rooms with *the odoriferous incense of prayers*, and all *pure affections* ? If God required *Moses* to provide a *pot of pure gold* to keep the *Manna* that fell in the wilderness ; what a pure heart shouldst thou provide to receive this divine *Manna*, *that is come downe from heaven* ?

And as thou camest sorrowing, like *Joseph* and *Mary*, to seek *Christ* in the Temple, so now having there found him in the midst of his Word and Sacraments, be carefull with joy to carry him home with thee as they did.

And if the man that found but *his lost sheep* rejoiced so much, how canst thou, having found the *Saviour of the world*, but rejoyce *much more* ?

Secondly, thou must offer the *sacrifice of a private thanksgiving* unto God for this inestimable grace & mercie : for as this action is common unto the whole Church ; so is it applied

e *Psal.* 18. 26. *Sancta non nisi sancte & sanctis.*
f *Luke* 2. 46. g *Luke* 15. 6.

particularly

particularly to every one of the faithful in the Church: and for this particular mercie every soule must joyfully offer a particular sacrifice of *thanksgiving*. For if the *Wise men* rejoyced so much when they saw the Starre which conducted them to Christ, and worshipped him so devoutly when he lay a babe in the manger, and offered unto him their *gold, myrrhe, and frankincense*: how much more shouldst thou rejoyce now that thou hast both seen and received this Sacrament, which guideth thy soule unto him where he sitteth *at the right hand of his Father in glory*? and thither lifting up thy heart, adore him, and offer up unto him the gold of a pure faith, the *myrrhe* of a mortified heart, & this or the like *sweet incense of prayer and thanksgiving*.

A prayer to be said after the receiving of the Communion.

WHat shall I render unto thee, (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soule? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a beast, thou madest me a man after thine owne image. When by sinne I had lost both thine image and my selfe, thou didst
renew

renew in me thine image by thy Spirit, and didst redeem my soule by thy blood again : and now thou hast given unto me thy seale and pledge of my redemption ; nay, thou hast given thy selfe unto me, O blessed Redeemer : O, what an inestimable *treasure of riches*, and overflowing *fountain of grace* hath he got, who hath gained thee ! No man ever *touch*ed thee by faith, but thou didst *heale* him by grace ; for thou art the Author of salvation, the remedy of all evils, the medicine of the sicke, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am ; but that thou wouldst enter thy selfe into my soule, there to preserve, nourish, and cherish me unto life everlasting ?

If the *carkasse* of the dead Prophet could revive a dead man that touched it ; how much more shall the *living body of the Lord of all Prophets* quicken the faithfull, in whose heart he dwelleth ? And if thou wilt raise my bodie at the last day out of the dust ; how much more wilt thou now revive my soule, which thou hast *sanctified with thy Spirit, and purified with thy blood* ? O Lord, what could I more desire, or what couldst thou more bestow upon me,

me, than to give me thy *body* for *meat*, thy *bloud* for *drinke*, and to lay downe thy soule for the price of my redemption? Thou, Lord, enduredst the paines, I do reape the profit: I received pardon, and thou didst beare the punishment. Thy teares were my bath; thy wounds, my weale; and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy birth, thou art become my brother; by thy death, my ransom; by thy mercie, my reward; and by thy Sacrament, my nourishment. O divine food! by which the sons of men are transformed into the sons of God; so that mans nature dieth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondered, that the Creatour would be inclosed nine moneths in the Virgins wombe (though her womb being replenished with the Hoily Ghost, was more splendid than the starry firmament.) But that thou shouldest thus humble thy selfe to dwell for ever in my heart, which thou foundest more unclean than a durg hill, it is able to make all the creatures in heaven and earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter, and to dwell in mine heart, I would to God that I had so pure a heart as my heart could wish, to entertaine

tain thee. And who is fit to entertaine Christ? or who, though invited, would not chuse with *Mary* rather to kneele at thy feet, than presume to sit with thee at thy table? Though I want a pure heart for thee to dwell in, yet weeping eies shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many teares, as may suffice to wash thy holy feet, yet (Lord) it is sufficient that thou hast shed blood enough to cleanse my sinfull soule. And I am fully (O Lord) assured, that all the dainty fare, wherewith the disdainfull Pharisee entertained thee at his table, did not so much please thee, as those teares which penitent *Mary* poured under the table. I would therefore wish with *Jeremy*, *that my head were a fountaine of teares*, that seeing I can by no meanes yeeld sufficient thanks for thy love to me; yet I might by continuall teares testify my love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, *that he is worthy, whom thou in favour accountest worthy*. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgivenesse of my sins: O Lord, confirme

firme thy favour unto thy servant, and
 say of me, as *Isaac* did of *Jacob*, *I have*
blesſed him, therefore he ſhall be bleſſed.
 And that I may ſay unto thee with *Da-*
vid, *Thou, O Lord, haſt bleſſed my ſoule,*
and made it thy houſe, and it ſhall be
bleſſed for ever. And ſeeing it pleaſed
 thee to bleſſe the houſe of *Obid-Edom*,
 and all his houſhold, whilſt the *Ark* of the
Lord remained in his houſe, I doubt not
 but thou wilt much more bleſſe my
 ſoule and bodie, and all that do belong
 unto me, now that it hath pleaſed thy
 Maieſtie of thine owne good will, to
 enter under my rooſe, and to dwell for
 ever in my poore cottage. Bleſſe me,
 O Lord, ſo that my ſins may wholly be
 remitted by thy bloud, my conſcience
 ſanctified by thy Spirit, my mind en-
 lightned by thy truth, my heart guided
 by thy Spirit, and my will in all things
 ſubdued to thy bleſſed will and plea-
 ſure. Bleſſe me with all graces which I
 want, and increaſe in me thoſe good
 gifts which thou haſt alreadie beſtowed
 upon me. And ſeeing that I hold thee
 not by the armes, as *Jacob*, wreſtling
 without mee; but inwardly dwelling
 by faith within me; ſurely, O Lord, *I*
will never let thee go, except thou bleſſe
me, and give me a new name, a new
heart, a new ſpirit, and ſtrength by the
 power of God to prevaile over ſin, and
 Satan.

Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from *Jacob*, because the *day breaketh*, and thy grace beginneth to dawne and appeare: But I from my soule, humbly with the *Emauites* entreat thee, O sweet *Jesus*, *to abide with me, because it draweth toward night*. For the *night of temptation*, the *night of tribulation*; yea, my last *long night of death* approacheth: O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee: Drive me from my self, draw me unto thee. Let me be sick, but sound in thee; and in my weaknesse let thy strength appeare. Let me seem as dead, that thou alone mayest be seen to live in me; so that all my members may be but instruments to act thy motions. Set me as a scale upon thine heart, and let thy zeale be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy Table, to receive this Sacrament in thy house of grace; so I may hereafter through thy mercie, be received to *eate and drink at thy Table in thy Kingdome of glory*. And
for

for thy mercie, I do here with the foure beasts and foure and twentie elders, cast my selfe downe before thy Throne of grace, acknowledging, that it is thou that hast *redeemed me with thy blood,* and that *salvation commeth onely from thee.* And therefore *unto thee I do yeeld all praise, and glory, and wisdome, and thanks, and honour, and power, and might, and majestie, O my Lord, and my God, for ever and ever, Amen.*

Thirdly, seeing Christ hath sacrificed himselfe for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God*, by serving him in righteousness and holinesse all thy daies. Thus *Tertullian* witnesseth, that in his time, a Christian was known from another man, only by the holinesse and uprightnesse of his life.

2. Of the duties which we are to doe after the Communion joyntly with the Congregation.

THE duties to be performed joyntly with the Church are three: First, publike thanksgiving, both by prayers, and *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *joyning with the Church*, in gi-

g. Mat. 26. 30. Which is probable to have been the 113. Psalm. h. 1 Cor. 16. 1.

ving

ving (every man according to his abilitie) *i towards the reliefe of the poor.* This was the manner of the Primitive Churches, to make collections and *k love-feasts* after the Lords Supper, for the reliefe of the poore Christians. Thirdly, when thanks, and praise is ended, then with all reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou didst heare God himselve pronouncing it to thee from heaven. For by their *l blessing, God doth bless his people.*

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three: First, to observe diligently, whether thou hast truly received Christ in the Sacrament, which thou mayest thus easily perceive: for seeing *m his flesh is meat indeed, and his blood is drinke indeed,* and that he is so full of grace, that no man ever touched him by faith, but

i Rom. 15. 23. *k* Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuit, & quod ita colligitur, apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum, aut aliquam aliam causam egent, &c. *Just. Mart. Apolog. 2. ἀγαπῶν.* Lucrum est pietatis nomine facere sumptum. *Tert. Aool. adv. Gent. cap. 39.* *l* Num. 6. 23, 27. *m* John 6. 55.

he received *vertue* from him ; it cannot possibly be, that if thou hast eaten his flesh , or drunk his blood , but thou shalt receive grace and power to bee cleansed from thy sins and filthinesse. For if the *n*Hemorifs that did but touch his *garment*, had her *bloudie issue* that continued so long forthwith stanchèd ; how much more will the bloudie issue of thy sin be stanchèd, if thou then hast truly eaten and drunke the very flesh and blood of Christ : But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touched Christ.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy covenant, and vowed newnesse and amendment of life : thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sins any more ; knowing that the *unclean spirit*, if ever he can get into thy soule againe, after that it is *swept* and *garnished*, he will enter forcible possession, with seven *other Devils worse than himselfe* : so that *the end of that man shall be worse than his beginning*. Be ve not therefore like the *dogge that returnes to his vomit*, or the *washed sow that walloweth in the mire againe*. And returne not to thy malice, like to the

n Mat. 9. 20. o Mat. 12. 43. &c. p 2 Pet. 2. 22.

Adder,

Adder, who laying aside her position while she drinks, takes it up again when she hath done. But when either the Devill or thy flesh shall offer to tempt and move thee to relapse into thy former sinnes, answer them as the Spouse doth in the Canticles; *I have put off my coat* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I d. file them againe?* Cant. 5. 2.

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appeare by the eager desire of receiving it often againe. For the body of Christ, as it was *anointed with the oyle of gladnesse above his fellows*; so doth it yeeld a *sweeter savour* than all the oylments of the world: The fragrant smell wherof allureth all soules, who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof againe. *Because of the savour of thy good oylments, therefore do the Virgins love thee*, Can. 1. 3. O taste therefore, and often see how good the Lord is, saith David, Psal. 34. 8. This is the commandement of Christ himself: *Do this in remembrance of me*; and in doing this, thou shalt shew thy selfe best mindfull and thankfull for his death. For as oft as yee shall eate this

¶ Psal. 45. 7. Heb. 1. 5.

* bread.

* bread, and drink this cup, ye shall shew the Lords death untill he come. And let this be the chiefe end, whereunto both thy receiving and living tendeth: that thou mayest be a holy Christian, & zealous of good workes, purged from sinne, to live soberly, righteously, and godly in this present world; that thou mayest be acceptable to God, profitable to thy brethren, and comfortable to thine own soule.

Thus far of the manner of glorifying God in thy life.

* SCIO ROMÆ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, Hier. Apol. advers. Jo. in. Quotidie communionem Eucharistie percipere, non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine effectu peccandi sit. Aug. (vel potius Genadius) li. de Eccl. Dog. cap. 53. r Tit. 2. 13, 14.

Now followeth the Practice of piety, in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soon as thou perceivest thy selfe to be visited with any sicknesse, meditate with thy selfe:

1. That misery commeth not forth of the dust, neither doth affliction spring out of the earth, Job 5. 6. Sicknes comes not by hap or chance (as the Philistines supposed, that their Mice and Emrods came, 1 Sam. 6. 1.) but for mans wickednesse, which, as sparkles, breaketh out.

Man

Man suffereth (saith Jeremy) for his sins, Lam.3.39. Fooles (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. As therefore Solomon adviseth a man to carrie himselfe towards an ear bly Prince; If the spirit of him that ruleth, rise up against thee, leave not thy place, for gentlenesse pacifieth great sins, Eccl.10.4. so counsell I thee to deale with the Prince of princes. If the Spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despaire; for repentance pacifieth great sins. And, whosoever returneth in his affliction to the Lord God of Israel, and seekes him, he will be found of him, 2 Chro.15.4.

2. Shut to thy chamber doore; & examine thine owne heart upon thy bed, u search and try thy waies. Search as diligently for thy capitall sin, as x Joshua did for Achan, till thou findest it. For albeit God, when he begins to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement for some one grievous sinne, wherein they have lived without repentance.

3. When thou hast thus considered all thy sinnes, put thy selfe before the

f Matth. 6.6. t Psal. 4.4. u Lament. 3.40.
x Josh. 7.16. &c.

judgement seat of God, as a felon or
murderer, standing at the barre of an
earthly Judge : and with griefe & for-
row of heart **confess* unto God all thy
knowne sins, especially thy capitall of-
fences, wherewith God is chiefly dis-
pleased. Lay them open, with all the
circumstances of the *time, place,* and
manner how they were committed, as
may most serve to aggravate the hai-
nousnesse of thy sins, and to shew the
contrition of thy heart for the same.
Lift up thine hand, and acknowledge
thy selfe before the righteous Judge of
heaven and earth, guiltie of eternall
death and damnation, for those thy
hainous sins and transgressions. And ha-
ving thus accused and judged thy selfe,
cast downe thy selfe before the y foot-
stoole of his Throne of grace : assuring
thy selfe, that whatsoever the *2 Kings of*
Israel be ; yet the God of Israei is a
mercifull God : And crie unto him
from a penitent and faithfull heart for
mercie and forgivenesse, as eagerly and
earnestly as ever thou knewest a male-
factor, being to receive his sentence,
crying unto the Judge for favour and
pardon ; vowing amendment of life,
and (by the assistance of his grace) ne-
ver to commit the like sin any more.

*. Prov. 28.1. y Psal. 99.5. Hebrewes 4.16.
2. 1 Kin. 20.31.

All which thou mayest do, in these or the like words.

A Praier when one begins to be sicke.

O Most righteous Judge, yet in Jesus Christ my gracious Father, I wretched sinner do here returne unto thee (though driven with *pain* and *sicknesse*) like the *prodigall childe*, with *want* and *hunger*. I acknowledge, that this sicknesse and pain commeth not by blind *Chance* or *Fortune*, but by thy divine *providence*, and speciall *appointment*. It is the stroke of thy heauie hand, and which my sins justly deserved; *and the things that I feared, are now fallen upon me*. Yet I do well perceive, that *in thy wrath thou rememberest mercie*, when I consider, how many, and how hainous are my sins, and how few and easie are thy corrections. Thou mightest haue stricken me with some fearfull and sudden death, whereby I should not haue had either time or space to haue called upon thee for grace and mercie; and so I should haue perished in my sins, and haue been for ever condemned in hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest children, whom thou best lovest; giving me (by this

a Job 3.25. b Hab. 3.2.

sicknesse)

sicknesse) both warning in time to repent, and to sue unto thee for grace & pardon. I take not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred ; but as an assured pledge and token of thy favour and loving kindnesse, whereby thou dost with thy temporall judgements draw me to *judge my selfe*, and to repent of my wicked life, that I should not be condemned with the godlesse and unpenitent world. For thy holy Word assures me, that *d whom thou lovest, thou thus chastenest* : and that *thou scourgest every son that thou receivest*. That if I endure thy chastening, thou offerest thy selfe unto me as unto a sonne, and that all that continue in sinne, and yet escape without correction (*whereof all thy children are partakers*) are bastards, and not sonnes : and that thou chastenest me for my profit, that I may be a partaker of thy holinesse. O Lord, how full of goodnesse is thy Nature, that hast dealt with me so graciously in the time of my health and prosperitie ; and now being provoked by my sins and unthankfulnesse, hast such fatherly and profitable ends, in inflicting upon me this sicknesse and correction !

I confesse, Lord, that thou dost justly afflict my bodie with sicknesse ; for my

c 1 Cor. 11. 31. d Heb. 12. 6, 7. &c.

soule was sick before of long prosperitie, and surfeited with e ease, peace, plentie, and fulnesse of bread. And now, O Lord, I lament and mourn for my sins: *I acknowledge my wickednesse, and mine iniquities are alwaies in thy sight.* O what a wretched sinner am I, void of all goodnesse by nature, and full of evill by sinfull custome! Oh, what a world of sinne have I committed against thee, whilst thy long sufferance expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine owne nature, than the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that All-saving death, which he hath voluntarily suffered for all which beleeve in him; *f Have mercy upon mee according to the multitude of thy mercies: Turne thy face away from my sins, and blot out all mine iniquities: g Cast me not out of thy presence, neither reward me according to my deserts.* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? *h But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy.* For though my

e Ezek. 16. 49. f Psal. 51. 1. g Ver. 11. & Psal. 25. 7. h Hos. 14. 3.

sins be exceeding great, yet thy mercie,
 O Lord, far exceedeth them all: neither
 can I commit so many as thy grace can
 remit and pardon. Wash therefore, O
 Christ, my sins with the vertue of thy
 precious blood, especially those sins,
 which from a penitent heart I have
 confessed unto thee: but chiefly, O
 Lord, for Christ his sake forgive me.
*[Here name that sin which most troubleth
 thy conscience.]* And seeing that of thy
 love thou didst lay downe thy life for
 my rancome, when I was thine enemy:
 Oh, save now the price of mine owne
 blood, when it shall cost thee but a
 smile upon me, or a gracious appea-
 rance in thy Fathers sight in my behalf.

Reconcile me once again, O merciful
 Mediatour, unto thy Father: or though
 there be nothing in me that can please
 him, yet I know, that in thee, and for
 thy sake, he is *well pleased* with all
 whom thou acceptest and lovest.

And if it be thy blessed will, remove
 this sicknesse from me, and restore me
 to my former health again; that I may
 live longer to set forth thy glorie, and
 to be a comfort to my friends, which
 depend upon me: and procure to my
 selfe a more settled assurance of that
 heavenly inheritance which thou hast
 prepared for me. And then, Lord, thou

i Matth. 3. 17.

V 2

shalt

shalt see how religiously and wisely I shall ~~redeem~~ *redeem* the time, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sickness; direct me, O Lord, I beseech thee, by thy divine providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this sickness unto me; so thou wouldest likewise be pleased to send thine holy Spirit into my heart, whereby this present sickness may be sanctified unto me: that I may use it as my schoole, wherein I may learn to know the greatnesse of my miserie, and the riches of thy mercie: that I may be humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy All-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailtie and imperfections; and that by nature, I am angry and froward under every crosse and affliction: O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy blessed wil

k Ephes. 5. 16. 1 Jam. 1. 17. John 3. 27.

and

and pleasure ; and of thy mercie lay no more upon me, than I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shall come and visit me: that I may thankfully receive, and willingly embrace all good counsels and consolations from them : And that they may likewise see in me such good examples of patience , and heare from me such godly lessons of comfort, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves, when it shall please thee to visit them with the like affliction or sicknesse. I know, O Lord, I have deserved to die ; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glorie. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me longer life. But if thou hast, according to thine eternall decree, appointed by this sicknesse to call for me out of this transitorie life, I resigne my self *into thine hands* and holy pleasure ; *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercie forgive me all my sins, and prepare my poore soul, that by a true faith and unfained repen-

m Psal. 31. 5.

tance, she may be readie against the time that thou shalt call for her out of my sicke and sinfull bodie. O heavenly Father, who art the *hearer of prayers*, *hear thou in heaven this my prayer*, and in this extremitie grant me these requests, not for any worthinesse that is in me, but for the merits of thy beloved Son Jesus, my only Saviour and Mediatour; for whose sake thou hast promised to heare us, and to grant *whatsoever we shall aske of thee in his Name*. In his Name therefore, and in his own words I conclude this my unperfect prayer, saying: *Our Father which art in heaven &c.*

Having thus reconciled thy self unto God in Christ:

1. Let thy next care be to *set thy house in order*, as *Isaiah* advised *King Ezekias*; making thy last will and testament (if it be not already made.) If it be made, then perate it, confirme it, and for avoiding all doubts and contentions, publish it before witnesses: that (if God call for thee out of this life) it may stand in force, and unalterable, as thy last Will and Testament; and so deliver it locked or sealed up in some Boxe, to the keeping of a faithfull friend, in the pre-

n. *Psal.* 69. 2. *1 Kings* 8. 39. o. *John* 15. 27.
p. *Isa.* 38. 1.

fence

sence of honest witnesses.

2. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawvers counsell to contrive it according to Law.

Dispatch this before thy sicknesse doth encrease, and thy memorie decay; lest otherwise thy Testament prove a Doremment, and so be another mans fancie, rather than thy will.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thine house is set in order, thou shalt be better enabled to set thy soule in order, and to dispose of thy journie towards God.

2. If thou hast children, give to everie one of them a portion according to thine abilitie in thy life time; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholding unto thee, and not thou unto them. But if

thou keep all in thy hands whilst thou livest, they may thanke death, and not thee, for the portion that thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world, and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others; seeing thou seest how most of other mens Executors prove almost Executioners: and if friends be so unfaithfull in a mans life; how much greater cause hast thou to distrust their fidelitie after thy death?

Lamentable experience sheweth, how many dead mens Wills have of late either been quite concealed, utterly overthrown, or by cavils and quirks of law frustrated or altered: whereas by the Law of God, the *q* will of the dead should not be violated; but all his godly intentions conscionably performed & fulfilled, as in the sight of God, who in the day of the resurrection will be a *just Judge*, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should be construed, as it might

q Gal. 3. 15. Heb. 9. 17. *r* 2 Corin. 5. 10. Eccl. 12. 14. Rom. 2. 15. 1 Cor. 4. 5. Act. 7. 31, 32. *f* Voluntas testatoris magis inspicienda est quam verba, l. cum viri sect. 1. *f*ani. C. de fide, cum ff. ad leg. Fal. si ff. ad Tre. l. ubi sect. te rogo.

come

come neereſt to the honour of God, and the honeſt intention of the Teſtator. But let the vengeance due to ſuch unchriſtian deeds, light on the actors that do them; not on the Kingdome wherein they are ſuffered to be done. And let other rich men be warned by ſuch wretched examples, not to *marry* their minds to their monie: as that they will do no good with their goods, till death devoure them. Conſidering therefore the ſhortneſſe of thine owne life, and the uncertaintie of others juſt dealing after thy death, in theſe unjuſt daies; let me adviſe thee (whom God hath bleſſed with abilitie, and an intent to do good) to become, in thy life time, thine owne adminiſtrator; make thine owne hands thy executors, and thine own eies thy overſeers; cauſe thy lanthorne to give her light before thee, and not behind thee; give God the glorie, and thou ſhalt receive of him in a *due time* the reward, which of his grace and mercie he hath promiſed to thy good workes.

4. Having thus ſet thy houſe & ſoule in order (if the determined *x number of thy daies* be not expired) God will ei-

t Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam, Aug. Felix quem faciunt aliena pericula cautum. u Gal. 6.9. Mat. 10.42. Mar. 9.46. Mat. 25.41. Luke 14.14. & 18.22. 1 Cor. 15.58. Apoc. 14.13. x Job 14.5.

ther have mercie upon thee, and say,
*y Spare him (O killing malady) that he
 go not downe into the pit; for I have
 received a reconciliation.* Or else his
 fatherly providence will direct thee to
 such a ^z Physician, and to such meanes,
 as that by his blessing upon their en-
 deavours thou shalt recover, and be re-
 stored to thy former health againe. But
 in any wise take heed that thou, nor
 none for thee, send unto Sorcerers, Wi-
 zards, Charmers, or Inchanters for help:
 for this were to leave the *God of Israel*,
 and to go to a *Baalzebub* the god of E-
 kron for help, as did wicked *Ahaziah*;
 and to break thy vow which thou hast
 made with the blessed Trinitie in thy
 Baptisme: and be sure that God will
 never give a blessing by those meanes
 which he hath accursed: but if he per-
 mits Satan to cure thy bodie, feare lest
 it ^b tend to the damnation of thy soule.
 Thou art warned: beware.

5. When thou hast sent for the Phy-
 sician, take heed that thou put not thy
 trust rather in the Physician, than in
 the Lord, as *Asha* did; of whom it is
 said, that *he sought not to the Lord in
 his disease, but to the Physicians:* which
 is a kind of idolatry, that will increase

y Job 33.24. z 2 Kin.20.7. & 5.7, 8, 10. John
 7.7. a 2 Kin.1.2,3. b Levit.20.6. Deut.18.10.
 2 Thef.2.10. Deut.13.3. c 2 Cor.16.12.

the Lords anger, and make the phyicke received uneffectuall. Use therefore the Physician, as Gods instrument; and physick as Gods means: And seeing it is not lawfull without praier to use ordinarie food, 1 Tim. 4. 4. much lesse extraordinarie physick (whose good effect depends upon the blessing of God) before thou takest thy physick; pray therefore heartily to God, to blesse it unto thy use, in these or the like words.

d Isa. 1. 5, 6. Jer. 8. 22.

A Praier before taking of physicke.

O Merciful Father, who art the Lord of health and of sicknesse, of life and of death; who *killst*, and *makest alive*; who *bringest downe to the grave*, and *raisest up againe*: I come unto thee as to the only Physician, who canst cure my soule from sin, and my bodie from sicknesse. I desire neither life nor death, but referre my selfe to thy most holy will: For, *though we must needs die*; and *being dead, our lives are as water spilt upon the ground, which cannot be gathered up againe*: yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use, and (by the lawfull use thereof) to expect thy

e 1 Sam. 2. 9. f 2 Sam. 14. 14.

blesing

blessing upon thine own meanes, to the
 curing of their sicknesse, and restitution
 of their health. And now, O Lord, in
 this my necessitie, I have according to
 thine ordinance, sent for thy servant
 (the Physician) who hath prepared for
 me this physick, which I receive as
 means sent from thy fatherly hand: I
 beseech thee therefore, that as by thy
 blessing on a *clump of dry figs*, thou
 didst heale *Ezechias sore*, that he reco-
 vered; and by *seven times washing* in
 the river Jordan, didst cleanse *Naaman*
 the Syrian of his leprosie; and didst re-
 store the man that was blind from his
 birth, by *annointing his eies with clay*
 and *spittle*, and sending him to wash
 in the *poole of Siloam*; and by *i touch-*
 ing the hand of *Peters wives mother*,
 didst cure her of her feaver; and didst
 restore the woman that *k touched the*
hem of thy garment, from her *bloudy is-*
sue: So it would please thee of thine
 infinite goodnesse and mercie, to sancti-
 fie this physick to my use, and to give
 such a blessing unto it, that it may (if it
 be thy will and pleasure) remove this
 my sickness and pain, and restore me to
 health and strength againe. But if the
 I number of those daies which thou
 hast appointed for me, to live in this

g *Mat. 8. 1.* h *John 9. 6, 7.* i *Matth. 8. 15.*
 k *Mat. 9. 20. & c.* l *Job 14.*

vale

vale of miserie, be at an end, and that thou hast sent this sicknesse as thy messenger, to call me out of this mortall life ; then (Lord) *let thy blessed will be done* : for I submit my will to thy most holy pleasure. Only I beseech thee increase my faith and patience, and let thy grace and mercie be never wanting unto me ; but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly and chearfully resigne up my soule (the price of thine owne blood) into thy most gracious hands and custodie. Grant this, O Father, for Jesus Christ his sake, to whom with thee, and the holy Ghost, be all honour and glorie, both now and evermore, *Amen.*

Meditations for the sicke.

WHilest thy sicknesse remaineth, use often (for thy comfort) these few meditations, taken from the ends wherefore God sendeth afflictions to his children : those are ten.

I. That by afflictions, God may not only * correct our sins past, but also worke in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sinnes,

* Deus suos percutit, ut emendet. Hier. com. in Isa. li. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. Ser. 3. in Prov. which

which otherwise we would comit: like a good father, who suffers his tender babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the *childe of God* may say with *David*, *m* *It is good for me that I have been afflicted, that I may learne thy statutes:* for, *n* *before I was afflicted, I went astray, but now I keep thy word.* And indeed (saith *S. Paul*) *we are chastened of the Lord, because we should not be condemned with the world,* 1 *Corin.* 11. 32. With one crosse God maketh two cures: the *chastisement* of sins past, the *prevention* of sin to come. For though the eternal punishment of sin (as it proceedeth from justice) is fully pardoned in the sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporall chastisement of sin: for this proceedeth only from the love of God, for our good. And this is the reason, that when *Nathan* told *David* from the Lord, *that his sins were forgiven*, yet that the sword (of chastisement) should not depart from his house, and that his childe should surely die, 2 *Sam.* 12. 10, 14. For God, like a skilfull Physician, seeing the soule to be poysoned with the settling of sin; and knowing that the raigning

m *Psal.* 119. 71. *n* *Psal.* 119. 67.

of the flesh will prove the ruine of the spirit, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soule more soundly cured; the flesh is subdued, and the spirit is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly?

2. God sendeth affliction, to seal unto us our adoption: *For every childe whom God loveth he correcteth. And he is a Bastard that is not corrected,* Heb 12.6, 7, 8. Yea, it is a sure note, that where God seeth sin, and finites not, there he detests and loves not: Therefore it is said, that he suffered the wicked sons of Eli to continue in their sins without correction, because the Lord would slay them. On the other side, there is no surer token of Gods fatherly love and care, than to be corrected with some crosse, as oft as we commit any sinfull crime. Affliction therefore is a seale of adoption, no signe of reprobation. For the purest corne is cleannest fanned, the finest gold is ofttest tried, the sweetest grape is hardest pressed, and the truest Christian heaviest crossed.

o 1 Sam. 2. 35. Ad mala servantur non moritura mali. p Namque favor nimis non est favor, ira sed ingens. At favor in magno saepe dolore lateat. *Basil. Anth. sacr.*

3. God

3. God sendeth affliction, to wean our hearts from too much loving this world and worldly vanities: and to cause us the more earnestly to desire and long for *q eternall life*. For as the children of Israel (had they not bin intreated in Egypt) would never have bin so willing to go towards Canaan; so (were it not for the crosses & afflictions of this life) Gods children would not so heartily long, and willingly desire for the Kingdome of heaven. For we see many Epicures, that would be content to forgo heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loth are they to depart this life; whereas the *r* Apostle (that saw heavens glorie) tells us that there is no more comparison betwixt the joyes of eternall life, and the pleasures of this world, than there is betwixt the *filthiest dung*, and the *pleasantest meat*: or betwixt the stinkingest dung-hill, and the fairest bed-chamber.

q Crebris tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta temporalia forte prosperè currant, incolatu præsentis exilii delectata, minus cœlestem patriam suspiret, *Bed. in Cant.* Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus spargit in imis, nil potest amare de summis. *Justin. Patriarch. de disc. Monast. cap. 4. r 2 Cor. 12. f Phil. 3. 8.*

Is therefore a loving nurse puts worm-wood or mustard on the breast, to make the childe the rather to forsake the nursing; so God mixeth sometimes affliction with the pleasures and prosperities of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evill world; and so by riches grow proud, by fame insolent, by libertie wanton, and u spurne with their heele against the Lord, when they waxe fat. For if Gods children love the world so well, when (like a curst step-mother) she mis-useth and strikes us, how should we love this harlot, if she smiled upon us, and stroaked us, as she doth her own worldly brats? Thus doth God (like a wise and loving father) im-bitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh, and long for eternall life, where firm and everlasting joyes are only to be found.

4. By affliction and sicknesse God exerciseth his children, and the graces which he bestoweth upon them. He refineth and x trieth their faith, as the Gold-smith doth his gold in the fur-

t Ne sancti viri al qua elatione in hac vita superbiant, quibusdam tentationibus reprimuntur.
Enchir. in lib. Reg. u *Deut. 32. 15.* x *1 Pet. 1. 7.*
nace,

nace, to make it y shine more glistering and bright : he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned all this while in his z Schoole. The like experience he maketh of our hope, love, and all the rest of our Christian virtues : which without this triall wil rust like iron unexercised ; or corrupt, like standing waters, that either have no current, or else are not *poured from vessell to vessell*, whose taste remaineth, and whose sent is not changed. And rather than a man should keep still the sent of his corrupt nature to damnation ; who would not wish to be changed from state to state by crosses and sicknesses to salvation ? For as the Camomile, which is trodden, groweth best, and smelleth most fragrant ; and as the fish is sweetest that lives in the saltiest waters ; so those soules are most precious unto Christ, who are most exercised and afflicted with his crosse.

5. God sendeth afflictions, to demonstrate unto the world the trueneſſe of

y Ut igne purgati, & ab admixtione vitiorum carnalium defacati, splendeant examinata innocentiae claritate, *Hilar. in Psal. 56.* z Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur ; delicata jactatio est, cum periculum non est : conflictatio in adversis, probatio est veritatis, *Cypr. Ser. 4. de Immort.*
a Jer. 48. 11.

his

his childrens love and service. Every hypocrite will serve God whilest he prospereth and blesteth him, as the ^b Di-
 well falsly accused *Job* to have done :
 but who (save his loving childe) will
 love and serve him in adversitie, when
 God seemeth to be angrie and displea-
 sed with him : yea, and cleave unto him
 most inseparably, when he seemeth (with
 the greatest frown and disgrace) to re-
 ject a man, and to cast him out of his
 favour : yea, when he seemeth to wound
 and kill as an enemy : yea, then to say
 with *Job*, *Though thou Lord kill me, yet
 will I put my trust in thee*, *Job* 13.15.
 The loving and serving of God, and
 trusting in his mercie in the time of
 our correction and miserie, is the truest
 note of an unfeined childe and servant
 of the Lord.

6. Sanctified affliction is a singular
 help to further our true conversion,
 and to drive us home by repentance to
 our heavenly Father. *In their affliction*
 (saith the Lord) *they will seek me dili-*
gently, *Hos.* 5.15. Egypts burdens made
 Israel crie unto God. *Dauids* ^d trou-
 bles made him pray. *Hezekiah's* ^e sick-
 nesse made him to weep : And miserie
 drove the ^f *prodigall childe* to returne
 and sue for his fathers grace and mercie.

^b *Joh* 1. 9, 10. ^c *Exod.* 3. 7. ^d *Psal.* 86. 7.
^e *Isa.* 38. 23. ^f *Luke* 15. 10.

Yea,

Yea, we reade of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had had health and prosperitie, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Arke of *Noah*, the higher it was tossed with the flood, the neerer it mounted towards heaven; so the sanctified soule, the more it is exercised with affliction, the neerer it is lifted towards God. Oh, blessed is that crosse that draweth a sinner to ^g come (upon the knees of his heart) unto Christ, to confesse his owne miserie, and to implore his endlesse mercie! Oh, blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-beaten by affliction and miserie.

7. Affliction worketh in us ^h pitie & compassion towards our fellow-brethren, that be in distresse and miserie: whereby we learne to have a fellow-feeling of their calamities; and to condole their estate, as if we suffered with them. And for this cause Christ himself would ⁱ suffer, and be *tempted in all things like unto us* (sin only excepted)

^g Deus non delectatur poenis nostris, sed confessionem quaerit erroris, *Alb. in Psal. 41. penit.*

^h Heb. 13. 3. ⁱ Heb. 4. 15. & 2. 18. & 5. 8. 9.

that

that he might be a mercifull high Priest,
touched with the feeling of our infirmi-
ties. For none can so heartily bemoane
the miserie of another, as he who first
suffered himselfe the same affliction.
Hereupon a sinner in miserie may
boldly say unto Christ :

Non ignore mali miseris succurrit Christo.

Our frailty sith, O Christ, thou didst
perceive,

Condole our state, who still in frail-
tie cleave.

8. God useth our sicknesses and af-
flictions, as meanes and examples both
to manifest unto others the faith and
vertues which he hath bestowed upon
us, as also to strengthen those who
have not received so great a measure of
faith as we. For there can be no greater
encouragement to a weake Christian,
than to behold a true Professor (in the
extremest sickness of his bodie) sup-
ported with greater patience and con-
solation in his soule. And the comfor-
table and blessed departure of such a
man will arme him against the feare of
death, and assure him, *that the hope of
the godly is a far more precious thing,
than that flesh and bloud can understand,
or mortall eyes behold in this vale of mi-*

*k. Sinit Deus iustum incidere in calamitates, ut
virtutem quæ in illo latebat, aliis apertam ma-
nifestamq; faciat, Dam. li. 2. de Orthodox. cap. 29.*

serie.

serie. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses, which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. *James* saith, *God made Job and the Prophets an example of suffering adversitie, and of long patience.*

9. By afflictions God makes us^l conformable to the image of Christ his Son, who being the *m* *Captaine of our salvation*, was made perfect through sufferings. And therefore he first bare the crosse in shame, before he was crowned with glorie; and did first taste *n* gall, before he did eate the *o* honey-combe: and was first derided King of the Jews, by the souldiers in the high Priests hall, before he was saluted *p* King of glorie, by the Angels in his Fathers courts. And the more lively our heavenly Father shall perceive the image of his naturall Son to appeare in us, the better he will love us; and when we have for a time borne his likenesse in

^l Rom. 8. 18. ⁱ Pet. 4. 14. ^m Heb. 2. 10. & 2. 17. ⁿ Matth. 27. 34. ^o Luke 24. 42. Favos post mella gustavit, *Tertul. lib. de Coron. mil. c. 34.*
^p Psal. 24. 7.

his sufferings, and *of fought, and overcome*, we shall be crowned by Christ, and with Christ sit on his Throne, and of Christ receive the precious *white stone*, and *morning star*, that shall make us shine like Christ for ever in his glorie.

10. Lastly, that the godly may be humbled in respect of their own state and miserie : and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly marke iniquities*, he shal find in him just cause to punish him for his sin : yet the Lord in mercie doth not alway in the affliction of his children respect their sins; but sometime layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that *the man was not born blind for his owne, or his parents sin*; but, *that the work of God should be shewed on him*, John 9.3. So he told them likewise, that *Lazarus*

q 2 Tim. 4. 7. 8. Apoc. 3. 21. & 2. 17. Phil. 3. 21.
 r Ideò tentantur Sancti, ut ipsi se agnoscant, *Primasius*. Esse se magnarum virium homo crederet, si nullam unquam earundem virium defectum sentiret, *Greg. lib. 2. Mor. Job. f Psal. 130. 3.* t In his quæ patimur, nullum contra Deum murmur cordi nostro subrepat : quia ad quid hoc Creator noster operetur ignotum est. *Greg. Epist. 31.*

sickness

sicknesse was not unto death; but for the glorie of God, John 11.4. Oh the unspeakable goodnesse of God, who turneth those afflictions, which are the
u shame and punishment due to our sins,
 to be the subject of his *honour & glory.*

These are the blessed and profitable ends, wherefore God sendeth sicknesse and affliction upon his children: whereby it may plainly appeare, that afflictions are not signes either of *Gods hatred,* or of *our reprobation:* but rather *tokens* and *pledges* of his fatherly love unto his children, whom he loveth, and therefore chasteneth them in this life; where upon *repentance* there remains hope of *pardon,* rather than to referre the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause the Christians in the *Primitive Church* were wont to give God great thanks for afflicting them in this life. So the y *Apostles* rejoyced, *that they were counted worthy to suffer for Christs name.* And the Christian z *Hebrewes* *suffered with joy the spoiling of their goods, knowing that they had in*

u *Malum pati, malum non est: malum facere, malum est, Chrys. de prod. Jud.* x *Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verbis emendat, Lactan. lib. 5. cap. 23.* y *Acts 5. 41.* z *Heb. 10. 34.*

heaven

heaven a better and an enduring substance. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sicknesse; so it would please him to come himself unto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

a Heb. 12. 11.

Meditations for one that is recovered from sicknesse.

IF God hath of his mercie heard thy prayers, and restored thee to thine health again; consider with thy selfe:

1. That thou hast now received from God, as it were another life: Spend it therefore to the honour of God, in newnesse of life. Let thy sin die with thy sicknesse: but live thou by grace to holinesse.

2. Be not the more secure, that thou art restored to health, neither insult in thy selfe, that thou hast escaped death; but think rather, that God (seeing how unprepared thou wast) hath of his mercie heard thy prayer, spared thee,

Y

and

and given thee some little longer time of respite: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that he shall call for thee, without further delay, out of this world. For although thou hast escaped this, it may be thou shalt not escape the next sicknesse.

3. Consider how fearfull a reckoning thou hadst made before the judgement seat of Christ by this time, if thou hadst died of this sicknesse. Spend therefore the time that remaines so, as that thou mayst be able to make a more chearful account of thy life, when it must be expired indeed.

4. Put not far off the day of death: thou knowest not for all this how neer it is at hand, and (being so fairly warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment and newnesse of life: Thou hast *vowed a vow unto God, defer not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed.* The unclean spirit is cast out: Oh, let him not re-enter with *seven worse than himselfe.* Thou hast sighed out the groanes of contrition: thou hast wept the teares of repentance: thou hast

b Eccl. 5. 3. c Mat. 14. 43. &c.

washed

washed in the ^d pool of Bethesda, streaming with five bloudie wounds, not of a troubling Angel, but of the ^e Angel of Gods presence, troubled with the wrath due to thy finnes, who descended into hell, to restore thee to saving health and heaven. *Return not now with the dogge to thine owne vomit* : nor like the washed sow to wallow again in the mire of thy former sins and uncleannesse : lest, *f* being intangled and overcome againe with the filthinesse of sin (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionarie warning to healed sinners. First, to the man cured of his 38.years disease: *Behold, thou art made whole : sinne no more, lest a worse thing come unto thee*, John 5.14. Secondly, to the woman taken in adulterie: *Neither do I condemn thee ; Go thy way, and sin no more*, John 8.11. Teaching us, how dangerous a thing it is to relapse and fall againe into the former excessse of riot : take heed therefore unto thy waies, and pray for grace, *that thou mayest h* apply thy heart unto wisdom, during that small number of daies which yet remain behind. And for thy present mercie and health received, imitate the

^d John 4. 14. ^e Isa. 63. 9. ^f 2 Pet. 2. 20, 22.
^g 1 Pet. 4. 4. ^h Psal. 111. 12.

thankfull Leper, and return unto God this or the like thanksgiving.

A thanksgiving to be said of one that is recovered from sicknesse.

O Gracious and mercifull Father, who art the Lord of health and sicknesse, of life and death, i *who killest, and makest alive, who bringest downe to the grave, and raisest up againe*; who art the only preserver of all those that trust in thee: I, thy poore and unworthy servant, having now (by experience of my painfull sicknesse) felt the grievousnesse of miserie due unto sin, and the greatnesse of thy mercie in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my praiers, and restored me to my health and strength againe, do here (upon the bended knees of my heart) return (with the thankfull Leper) to acknowledge thee alone to be the God of my health and salvation, and to give thee the praise and glorie, for my strength and deliverance out of that grievous disease and maladie, and for thus returning my mourning into mirth, my sicknesse into health, and my death into life. My sinnes deserved punishment, and thou hast corrected me, but *hast not given me over unto death.*

i 1 Sam. 2. 6.

I looked

I looked (from the day to the night)
when thou wouldst make an end of me :
I did chatter like a crane or a swallow :
I mourned (as a dove) when the bitter-
nesse of sicknesse oppressed me : I lifted
up mine eyes unto thee, O Lord, and thou
didst comfort me : for thou didst cast all
my sins behind thy backe, and didst deli-
ver my soule from the pit of corruption :
and when I found no help in my selfe,
nor in any other creature, saying, I am
deprived of the residue of my yeeres, I
shall see man no more among the inha-
bitants of the world, then didst thou re-
store me to health againe, and gavest
life unto mee : I found thee, O Lord,
ready to save me.

And now, Lord, I confesse that I can
never yeeld unto thee such a measure
of thanks as thou hast (for this bene-
fit) deserved at my hands. And (seeing
that I can never be able to repay thy
goodnesse with acceptable works) Oh,
that I could with *Mary Magdalene* te-
stifie the love and thankfulnesse of my
heart, with abounding teares ! Oh, what
shall I be able to render unto thee, O
Lord, for all these benefits which thou
hast bestowed upon my soule ! Surely,
as in my sicknesse, when I had nothing
else to give unto thee, I offered Christ
and his merits unto thee as a rancome

^k Isa. 38. 9. &c.

for my sins ; so being now restored by thy grace unto my health and strength, and having no better thing to give: behold, O Lord, I do here offer up my selfe unto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glorie.

O Lord, forgive me my former follies and unthankfulnesse, that I was not more carefull to love thee according to thy goodnesse ; nor to serve thee according to thy will ; nor to obey thee according to thy commandements ; nor to thank thee according to thy benefits. And seeing thou knowest, that of my selfe I am not sufficient so much as to think a good thought, much lesse to do that which is good and acceptable in thy sight, assist me with thy grace and holy Spirit, that I may in my prosperitie as devoutly spend my health in thy service, as I was earnest in my sickness to begge it at thy hands. And suffer me never to forget either this thy mercie, in restoring me to my health, or those vov'es & promises, which I have made unto thee in my sickness. With my new health renew in me, O Lord, a right spirit, which may free me from the slavery of sinne, and establish my

1 Rom. 12. 4.

heart

heart in the service of grace. Worke in me a greater detestation of all finnes (which were the causes of thy anger and my sicknesse:) and increase my faith in Jesus Christ, who is the Authour of my health and salvation. *Let thy good Spirit lead mee in the way that I should walke, and teach me to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this world, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of daies, which cannot long continue:* Teach mee, O God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make me more zealous than I have been in religion, more devout in praier, more fervent in spirit, more carefull to heare and profit by the preaching of thy Gospel, more helpfull to my poore brethren, more watchfull over my waies, more faithfull in my calling, and everie way more abundant in all good works. Let me (in the joyfull time of prosperitie) feare the evill day of affliction; in the time of health, think on sicknesse, in the time of sickness, make my selfe readie for death; and when

m Tit. 2. 12. n Psal. 90. 12.

death approacheth, prepare my self for judgement. Let my whole life be an expressing thankfulnesse unto thee for thy grace and mercie. And therefore, O Lord, I do here from the very bottome of my heart, together with the *other thousand thousand of angels, the foure beasts, and twenty foure elders, and all the creatures in heaven & in the earth, acknowledge to be due unto thee, O Father, which sittest upon the throne, and to the Lamb thy Son, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance ; all praise, honour, glorie, and power, from this time forth, and evermore, Amen.*

o Apoc. 5. 12. &c.

*Meditations for one that is
like to die.*

IF thy sickness be like to increase unto death, then meditate on three things : First, how graciously God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee :

1. Meditate that God useth this chastisement of thy bodie, but as a medicine to cure thy soule, by drawing thee (who art sicke in sin) to come by repentance

penitance unto Christ thy p Physician,
to have thy soule healed.

2. That the sorest sicknesse, or pain-
fullest disease which thou canst endure,
is nothing, if it be compared to those
dolors and paines, which Jesus Christ
thy Saviour hath suffered for thee:
when in a bloudie sweat he endured
the wrath of God, the pains of hell, and
a cursed death, which was due to thy
sins. Justly therefore may he use those
words of *Jeremie*, *Behold, and see if*
there be any sorrow like unto my sorrow,
which is done unto me, wherewith the
Lord hath afflicted me, in the day of his
fierce wrath. Hath the Son of God en-
dured so much for thy redemption, and
wilt not thou, a sinfull man, endure a
little sicknesse for his pleasure; espe-
cially when it is for thy good?

3. That when thy sicknesse and dis-
ease is at the extremest, yet it is lesse
and easier than thy sins have deserved.
Let thine owne conscience judge whe-
ther thou hast not deserved worse than
all that thou dost suffer.

Murmure not therefore, but conside-
ring thy manifold and grievous sins,
thank God that thou art not plagued

p. Mar. 9. 2. q. Luk. 22. 44. Psal. 88. 7. Iia. 53. 4.
Psal. 18. 5. Heb. 5. 7. Gal. 5. 13. r. Lam. 1. 12. Dum
legimus vel audimus, quot & quanta ille sine cul-
pa sustinuit, intelligimus nos peccatores, omnia
debere libenter sustinere. *Theod. ad 5. cap. in Rom.*

with far more grievous punishments. Thinke how willingly the damned in hell would endure the extremest pains a thousand yeeres, on condition that they had but the hope to be saved, and (after so many yeeres) to be eased of their eternall torments. And seeing that it is his mercie, that thou art not rather *consumed* than *corrected*, how canst thou but beare patiently his temporall correction, seeing the end is to save thee from eternal condemnation.

4. That nothing cometh to passe in this case unto thee, but such as ordinarily befell to others thy brethren: who (being the beloved and undoubted servants of God, when they lived on earth) are now most blessed and glorious Saints with Christ in heaven; as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like burthen; but they are now delivered from all their miseries, troubles, and calamities. And so likewise ere long (if thou wilt patiently tarrie the Lords leasure) thou shalt also be delivered from thy sicknesse and pains; either by restitution to thy former health with *Job*, or (which is far better) by being received to heavenly rest with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of thine ene-

f Lam. 3. 22. t Heb. 1. 35. &c. 1 Pet. 5. 9.

mie, to be punished and disgraced, but (being thy loving father) he correcteth thee with his owne mercifull hand. When *David* had his wish, to choose his owne chastisement, he chose rather to be corrected by the hand of God, than by any other meanes; *a Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *x affliction seemeth joyous for the present*) we know nothing cometh but what is good: The consideration hereof made *y David* to endure *Shemeis* cursed railing with great patience; and to correct himselfe another time for his impatience; *z I should not have opened my mouth, because thou diddest it: and Job*, to reprove the unadvised speech of his wife: *a Thou speakest like a foolish woman. What? shall wee receive good at the hands of God, and not receive evill? And though the b cup of Gods wrath due to our sins was such a horror to our Saviours humane nature, that he earnestly prayed that it might passe from him: yet (when he considered that it was reached unto him by the hand and will*

u 2 Sam. 24. 14. x Heb. 12. 11. y 2 Sam. 16. 5. 10. z Psal. 39. 9. a Job 2. 10. b Mat 26. 39.

of his Father) he willingly submitted himselfe to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy sicknesse ; than to see that it commeth from the hand of thy heavenly Father ; who would never send it, but that he seeth it to be unto thee both needfull and profitable.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a corruptible bodie, which was conceived in the wretchednesse of flesh, the heat of lust, the staine of sin, and borne in the blood of filthinesse : a living prison of thy soule, a lively instrument of sin, a very sack of stinking dung ; the excrements of whose nostrils, eares, pores, and other passages (duly considered) will seeme more loathsome, than the uncleaneest sink or vault. Insomuch, that whereas trees and plants bring forth leaves, flowers, fruits, and sweet smells, mans bodie brings forth naturally nothing but lice, wormes, rottennesse, and filthy stench. His affections are altogether ^c *corrupted*, and ^d *the imaginations of his heart are only evill continually*. Hence it is, that the ungodly is not satisfied with profanenesse, nor the curious with precisenesse, nor the voluptuous

^c Psal. 14. 1. ^d Gen. 6. 5.

with

with pleasures, nor the ambitious with preferments, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gaine, nor the drunkard with drinking. New passions and fashions do daily grow, new feares and afflictions do still arise: here wrath lies in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts downe; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fierie serpents; anon he is in danger to be openly devoured of his enemies, like *Daniels* Lions. And a godly man, where ere he liveth, shall ever be vexed (like *Lot*) with Sodom's uncleanness.

2. Death brings unto the godly an end of *e sinning*, and of all the miseries which are due unto sin; so that after death *t there shall be no more sorrow, nor crying: neither shall there be any more paine: for God shall wipe away all teares from our eyes.* Yea, by death we are separated from the companie of wicked men; and God *g taketh away mercifull and righteous men from the evil to come.* So he dealt with *Jesiah*, *h I will gather thee to thy fathers, and thou shalt be put into thy grave in peace,*

e Rom. 6. 7. f Apoc. 21. 4. g Isa. 57. 1.
h 2 Kin. 22. 20.

and thine eyes shall not see all the evil which I will bring upon this place. And God i hides them for a while in the grave, untill the indignation pass over. So that as Paradise is the heaven of the soules joy ; so the Grave may be termed the heaven of the bodies rest.

3. Whereas this wicked bodie k lives in a world of wickednesse, so that the poore soule cannot look out at the eye, and not be infested ; nor heare by the eare, and not be distracted ; nor smell at the nostrils, and not be tainted ; nor taste with the tongue, and not be allured ; nor touch by the hand, and not be defiled ; and every sense, upon every temptation is ready to betray the soule : by death the soule shall be delivered from this thraldome, and this *corruptible body shall put on incorruption, and this mortall immortality,* 1 Cor. 15. 53. Oh, blessed, thrice blessed be that death in the Lord, which delivereth us out of so evill a world, and freeth us from such a bodie of bondage and corruption.

i Isa. 28. 20. k 1 John 5. 19.

The third sort of Meditations, to consider what good death will bring unto thee.

i **D**Eath bringeth the godly mans soule to enjoy an immediate communion

communion with the blessed Trinitie, in everlasting blisse and glorie.

2. It translateth the soule from the miseries of this world, the contagion of sin, and societie of sinners, *to the city of the living God, the celestially Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-borne, which are written in heaven, and to God the Judge of all, and to the soules of just men made perfect, and to Jesus the Mediatour of the new covenant, Heb. 12. 22, 23, 24.*

3. Death putteth the soule into the actuall and full possession of all the inheritance and happinesse which Christ hath either promised unto thee in his word, or purchased for thee by his blood.

This is the good & happiness, whereunto a blessed death will bring thee. And what true religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestially Paradise, where thou mayest exchange thy brasse for gold, thy vanitie for felicitie, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortall life? Hee that doth not daily desire this blessednesse above all things, of all others hee is lesse

lesse worthy to enjoy it.

If *Cato Uticensis*, and *Cleombrotus*, two heathen men (reading *Plato's* book of the immortalitie of the soule) did voluntarily, the one break his neck, the other runne upon his sword, that they might the sooner (as they thought) have enjoyed those joves; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to be willing to enter into those heavenly joyes, especially when their Master calls for them thither? If therefore there be in thee any love of God, or desire of thine own happinesse, or salvation: when the time of thy departing drawes neer; that time, I say, and manner of death, which God in his unchangeable counsell hath appointed and determined before thou wast born; yeeld and surrender up (willingly and chearfully) thy soule into the mercifull hand of *Jesus Christ* thy Saviour. And to this end, when the time is come, as the Angel in the sight of *Manoah* and his wife, ascended from the altar up to heaven in the flame of the sacrifice; so endeavour thou, that thy soule, in the sight of thy

1 *Plut. in vit. Catonis. Cic. Tusc. quasi. lib. 1.* Vel de præcipiti venias in Tartara saxo. Ut qui Socraticum de nec legit opus. *Ovid. in Ibin.* in Mat. 25. 21. & *Judg. 13. 19, 20.*

friends, may from the altar of a contrite heart ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of praier.

A Traier for the sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art the Lord God of the spirits of all flesh, and hast made us these soules, and hast appointed us the time, as to come into this world, so (having q finished our course) to go out of the same. The r number of my daies which thou hast determined, are now expired, and I am come to that utmost bound which thou hast appointed, beyond which I cannot passe. I know, O Lord, that if thou enterest into judgement, no flesh can be justified in thy sight: And I (O Lord) of all others should appeare most impure and unjust, for I have not t fought that good fight for the defence of thy faith and religion, with that zeale and constancie that I should, but for fear of displeasing the world, I have given way unto sins and errours; and for desire to please my flesh, I have broken

o Num. 16. 22. & 27. 16. p Jer. 38. 16. q Acts 13. 25, 26. 2 Tim. 4. 7. r Psal. 90. 12. Job 14. 5, 14. & 16. 22. & 21. 11. Luke 22. 53. f Psal. 143. 2. t 1 Tim. 4. 7.

all thy commandements, in thought, word, and deed; so that *my* ^u *sins have taken such hold on me, that I am not able to look up, and they are more in number than the haire of my head.* * If thou wilt straitly marke mine iniquities, O Lord, where shall I stand? If thou ^y *weighst me in the ballance, I shall be found too light.* For I am void of all righteousness, that might merit thy mercie, and ^z *loaden with all iniquities, that most justly deserve thy heaviest wrath.* But, O my Lord and my God, for Jesus Christ thy Sons sake, ^a *in whom thou art well pleased with all penitent and beleeving sinners, take pitie and compassion upon me, who am the* ^b *chiefe of sinners.* Blot out all my sins out of thy ^c *remembrance, and* ^d *wash away all my transgressions out of thy sight with the* ^e *precious blood of thy Son, which I beleeve that he, as an undefiled* ^f *Lamb, hath shed for the cleansing of my sins.* In this faith I live, in this faith I die: beleeving ^g *that Jesus Christ died for my sins, and rose again for my justification.* And seeing that he hath endured that death, and ^h *born the burthen of that judgement, which was*

u Psal. 40. 12. x Pla. 130. 3. y Dan. 5. 27.
 z Mat. 11. 28. a Matth. 1. 17. b 1 Tim. 1. 15.
 c Ezek. 18. 22. d Psal. 51. 7. e 1 Pet. 1. 19.
 f John 1. 29. g Romanes 4. 25. i Cor. 15. 55.
 h 1 Pet. 2. 24.

due to my sins, O Father, for his death and passions sake now (that I am coming to appeare before thy judgement seat) acquit and deliver me from that fearfull judgement which my sins have justly deserved: and perform with me that gracious and comfortable promise which thou hast made in thy Gospel: *i That whosoever beleeveth in thee, hath everlasting life, and shall not come into judgement, but shall passe from death unto life.* k Strengthen, O Christ, my faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience: lay no more upon me *l than I am able to beare*; and enable me to beare so much as shal stand with thy blessed will and pleasure. O blessed Trinitie in Unitie, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more by thy grace and consolation increase and gather strength. O Saviour, put my soule in a readinesse, that (like a *m wise Virgin*, having the *n wedding garment* of thy righteousness and holinesse) shee may be readie to meet thee at thy coming, *with oile in her Lamp*. Marry her unto thy selfe, that she may be o one

i John 5.24. k Luke 17. 5. l 1 Corin. 10. 13.
m Mat. 25. 4. n Mat. 22. 11. o John 7. 22.

with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away : q *Deliver my soule from the power of the dogge : Save mee from the lions mouth.* I thank thee, O Lord, for all thy blessings, both spirituall and temporall, bestowed upon me : especially for my redemption, by the death of my Saviour Christ. I thank thee that thou hast protected me with thy r holy Angels, from my youth up untill now. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soule; and then to carrie her (as they did the soule of *Lazarus*) into thy heavenly Kingdome. And as the time of my departure shall approach neerer unto me; so grant, O Lord, that my soule may draw neerer unto thee : and that I may joyfully t *commend my soule into thy hands*, as into the hands of a loving Father, and mercifull Redeemer : and at that instant, u *O Lord, graciously receive my spirit.* All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord and only Saviour : In whose name I give thee thy glorie, and begge these things

p Zach. 3. 2. q Psal. 22. 20, 21. r Heb. 1. 14. f Luke 16. 7. t Psal. 31. 5. u Act. 7. 59.

at thy hand, in that praier which Christ himselfe hath taught me, saying, *Our Father which art in heaven, &c.*

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the children of God are weakest) then Satan makes the greatest flourish of his strength, and assaults them with his strongest temptations. For he knoweth, that either he must now or never prevaile; for if their soules once get to heaven, he shall never vex nor trouble them any more: and therefore he will now bestirre himselfe as much as he can, and labour to set before their eyes all the grosse sins which ever they committed; and the judgements of God which are due unto them, thereby to drive them, if he can, to despaire; which is a grievouser sin than all the sins that they committed, or he can accuse them of.

If x Satan therefore trouble thy conscience more towards thy death than in thy life time:

1. Confesse thy y sins unto God, not only in generall, but also in particular.
2. Make satisfaction unto those men

x Satans first stratagem in the time of death.
? The defeature.

whom

whom thou hast wronged, if thou be able. And if thou dost injuriously or fraudulently detain or keep in thy possession any lands, or goods, that of right do belong to any widow or fatherlesse childe; presume not, as thou tenderest thy soules health, to looke Christ the righteous Judge in the face, unless thou dost first make a restitution thereof to the right owners: For the Law of God, under the penaltie of his curse, requireth thee ^z *to restore whatsoever was given thee to keep; or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour, with a fifth part for amends added to the principall.* And unless that like a *Zachew* thou dost make *restitution of such goods and lands*, according to Gods Law, thou canst never truly repent; and without true repentance thou canst never be saved. But though by the temptation of the Diuel thou hast done wrong and injurie; yet if thou truly repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to heare the ^b *prayers of his faithfull Ministers for thee, to forgive thee thy trespasses and sin, and to receive thy soule*

^z Levit. 6. 2, 3, 4. &c. Numb. 5. 6, 7, 8. Non remittitur peccatum, nisi restituatur ablatum. a Luk. 19. 8. y. b Jam. 5. 14, 15, 16.

in the merits of Christs blood, as a
c Lamb without blemish.

3. Aske God, for Christ his sake, pardon and forgivenesse. And then these troubles of mind are no discouragements, but rather comforts; exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to heaven is by the gates of hell: that is, by suffering pains in the bodie, and such doubtings in the mind, that thy state in this life being every way made bitter, the joyes of eternall life may relish unto thee better, and more sweet.

If d Satan tell thee, that thou hast no faith, because thou hast no feeling: meditate,

1. That the e truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge, for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to beleieve without f feeling, than with feeling. The least faith (so much as a g graine of

c Levit. 6. 6, 7. d Satans second assault. e The Christians encounter. Psal. 31. 22. Mar. 9. 24. Mat. 17. 21. f Job 19. 25. g Mat. 7. 10.

mustard-seed, so much as is in an Infant baptized) is enough to save the soule which loveth Christ, and beleeveth in him.

3. That the childe of God, which desireth to feele the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the *h water of life*, who thirst for it. We have an example in *i Master Glover* the holy Martyr, who could have no comfortable feeling till he came to the sight of the stake; and then cried out, and clapped his hands for joy to his friends, saying: *O Austin, he is come, he is come*: meaning the feeling joy of faith, and the holy Ghost. *Tarry therefore the Lords leisure: be strong, and hee shall comfort thine heart*, Psal. 27. 14.

If *k Satan* shall aggravate unto thee the greatnesse, the multitude, and hainousnesse of thy sins: meditate,

1. That upon true repentance, it is as easie with God to forgive the *m greatest* sin, as the least; and he is as willing to forgive many, as to pardon one. And his mercie shineth more in pardoning *great sinners*, than *small offenders*: as appears in the examples of *Manaf-*

h Apoc. 2. 7. Isa. 55. 1. *i* Fox Act. Monum.
k Satans third assault. *l* The encounter.
m 1 Tim. 5. 15.

ses, Magdalen, Peter, Paul, &c. And
 where sin most abounded, there doth his
 grace rejoyce to abound much more.

2. That God did never forsake any
 man, till that man did first forsake
 God, as appeares in the examples of
 Cain, Saul, Achitophel, Ahaziah, Ju-
 das, &c.

3. That God calleth all, even those
 sinners who are *heavie laden with sinne*,
 Mat. 11. 28. and that he did never denie
 his mercie to any sinner that asked his
 mercie with a penitent heart. This the
 Historie of the Gospel witnesseth:
 There came unto Christ all sorts of
 sick sinners: the blind, halt, lame, lepers,
 such as were sick of palsies, dropfies,
 bloody fluxes; such as were lunatick,
 and possessed with uncleane spirits and
 divels. Yet of all those, not one that
 came and asked his mercie and help,
 went away without his errand. If mer-
 cie he asked, mercy he found; were his
 sin never so great, were his disease never
 so grievous. Nay, he offered and gave
 his mercie to many, who never asked
 it (being moved only with the bowels
 of his own compassion, and the sight of
 their miserie) as to the woman of Sa-
 maria, the widow of Naim, and to the
 sick man that lay at the poole of Be-
 thesda, who had bin 38. yeers sick. If he

n Rom. 5. 20. o Luk. 7. 13. p John 5. 8.

Y

thus

thus willingly gave his mercie to them that did not aske it, and was ^r found of them (as the Prophet saith) *that sought him not*; will he denie mercie unto thee, who dost so earnestly pray for it with teares; and dost, like the poore Publican, so heartily knock for it, with penitent sifs upon a bruised and broken heart; especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to *grant whatsoever we shall aske of him*: as sure as God is true he will not. Though Ninevehs sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he re-called it againe, and spared the citie: How much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet gone forth against thee; If he deferred the judgement all *Ahabs* daies, for the eternall shew only which he made of humiliation; how much more will he cleane turn away his vengeance, if thou wilt unfainedly repent of thy sin, and return unto him for grace and mercie.

He offered his mercie unto *Cain* (who murdered his innocent brother) *u* *If thou dost well, shalt thou not be accep-*

^r Isa 65.1. Rom. 10.20. f John 14.14. t Novit Dominus mutare sententiam, si tu noveris emendare vitam, Aug. in Psal. 58. u Gen. 4.7.

ted? As if he should have said, If thou wilt leave thy envie and malice, and offer to me from a faithfull and contrite heart, both thou and thy *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him) in calling him *x Friend*, a sweet appellation of love; and when *Judas* offered, he willingly consented with *y mouth* (wherein never was found guile) to kisse those dissembling lips *z under which lurked the poyson of aspes*. Had *Judas* apprehended this word *a Friend*, out of the mouth of Christ, as *Benhadad* did the word *b Brother*, from the mouth of *Achab*, doubtlesse *Judas* should have found the *God of Israel* more mercifull, than *Benhadad* found the *c King of Israel*. But God was more displeased with *Cain* for despairing of his mercy, than for murthering his brother; and with *d Judas* for hanging himselfe, than for betraying his Master: in that they would make the finnes of mortall man greater than the infinite mercie of the eternall God; or as if they could be more sinfull than God

x Matth. 26. 50. y 1 Pet. 2. 22. z Psal. 140. 3.
 a Mat. 26. 50. b 1 Kin. 20. 32, 33. c Verse 31.
 d Judam non tam scelus quam desperatio fecit penitus interire, *Aug. lib. de util. panis*. Sceleratior omnibus, O Juda, extitisti, quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laqueum, *Leo*.

was mercifull. Whereas the least drop of Christs blood is of more merit to procure Gods mercie for thy salvation, than all the sins (that thou hast committed) can be of force to provoke his wrath to thy damnation.

Ife Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, and of many yeers continuance; and such, as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore, though hee will be mercifull unto others, yet he will not be mercifull unto thee: meditate,

1. That f many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great, and greater sins than ever thou hast committed, and continued (before they repented) in those sinnes as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercie, upon their repentance, from forgiving their sins, and receiving them into favour, no more shall thy sins, and the continuance therein hinder him from being mercifull unto thee, if

e Satans fourth assault. f The encounter.

thou

thou dost repent as they did : yea, upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sinne in Gods justice, without repentance, is damnable; so the greatest sin, upon repentance, is in his mercie pardonable. Thy greatest and inveteratest sins are but the sins of a man ; but the least of his mercies is the mercie of God. Because thou knowest thine owne sins, thou doubtest whether they shall be pardoned : mark how this doubtful case is resolved by God himselfe. Many in *Isaiabs* daies thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to returne unto God for grace and mercie. But God answereth them ; *Seek ye the Lord whilest he may be found : Call ye upon him whilest he is neere, Isa. 55. 6.* As if he had said: Whilest life lasteth, and my word is preached, I am neere to be found of all that seek me, and pray unto me. The people reply : But we, O Lord, are grievous sinners, and therefore dare not presume to call upon thy Name, or to come neere thine holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him returne unto me, and I will have mercy upon him, and be his God, and*

I will pardon him abundant'y, Isa. 55. 7, 8. But we would think (say the people) that if our sins were but ordinarie sins, this promise of mercie might belong unto us. But because our sins are so great, and of such long continuance; therefore we feare, lest when we appeare before God, he will reject us. To this God answereth againe: *My thoughts (of mercie) are not your thoughts; neither are your waies (of pardoning) my waies: For as the heavens are higher than the earth, so are my waies higher than your waies, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art: do thou but yet (what God bids thee) *repent and beleeve*; and the blood of Jesus Christ, being the blood of God, will cleanse both thee and them from all your sins.

2. That as God did fore-see all the sins which the world would commit, and yet all those could not hinder him from loving the world, so that he gave his only begotten Sonne to the death, to save as many of the world as would beleeve and repent: much lesse shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul, & forgiving thy sins, if thou dost repent and beleeve.

g Act. 20. 28. h 1 John 1. 7. i John 3. 16.

3. That

3. That if hee loved thee so dearly (when thou wast his *k* *enemie*) that hee payed for thee so deare a price as the spilling of his heart bloud ; how can he now but be gracious unto thee, when to save thee , will cost him but the casting of a *gracious looke* upon thee ? Look not thou therefore to the greatness of thy sins, but to the infiniteness of his mercie ; which is so surpassing great, that if thou puttst all thine own grievous sins together , and adde unto those the sins of *Cain* and *Judas* ; and put unto them all the sins of all the reprobates in the world ; (doubtlesse it would be a huge heap) yet compare this huge heap with the infinite mercie of God, & there will be no more comparison betwixt them, than betwixt the least mole-hill, and the greatest mountain in a countie. The crie of the grievousest sin that ever we read of, could never reach up higher than unto heaven, as the * crie of the sins of *Sodom* : but the *mercy of God* (saith *David*) reacheth up higher than the heavens, and so over-toppeth all our sins. And *if his mercy be greater than all his works*, it must needs be greater than all thy sins. And so long as his mercie is greater than the sinnes of the whole world, do

k Rom. 5. 10. * Genes. 19. 13. 1 Psal. 108. 4.
m Psal. 145. 9.

thou but repent, there is no doubt of pardon.

If ⁿ Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins againe and againe, and that all thy repentance was but fained, and a mocking of God: And that seeing thou hast so often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his love, &c. meditate,

1. That though this were o true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despaire; seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sin, p till perceiving their weaknesse not able to performe it, they vow that they will vow no more. Their vowes shew the desires of their spirituall man; their

n Satans fifth assault. o The encounter. p I remember (saith *Luther*) that *Staupitius* was wont to tell me, *Ego plusquam milies Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my life, but I could never performe my vow. Henceforth I will make no such vow, because I verily know, that I cannot keep it. Unless therefore God will be mercifull unto me, for Christ his sake, and grant me a blessed departure out of this wretched life, all my vowes and good workes will stand me in no stead. This is the state of the dearest children of God in this life. Reade *Luther* on *Galat. 5.*

breakings

breakings the weaknesse of their corrupt flesh. And our oft slips to the same finnes Christ fore-saw, when hee taught us to pray daily; *O Father, forgive us our trespases.* And why doth Christ injoyne thee (who art but sinfull man) *to 9 forgive thy brother seven times in a day, if he shall returne, even times in a day, and say, It repenteth me;* but to assure thee, that he (being the God of mercie and goodnesse it selfe) will forgive unto thee thy *seventy times seven-fold* sins a day, which thou hast committed against him, if thou returne unto him by true repentance? The Israelites were cured by looking (though with weake eyes) on the *brazen Serpent*, as oft as they were stung by the fierie serpents in the wilderness, to assure thee, that upon thy *teares of repentance*, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancie of thine obedience, but upon the firmnesse of Gods covenant. Though thou varieest with God, and the covenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough,

q Luk. 17. 3. 4. r Mat. 28. 21, 22. f Num. 21. 9.
t Post lacrymas penitentie graves el mentia Christi, Confestim est omnes ante locanda tuos.

if thou wilt returne: For there is no *variablenesse with him, neither shadow of change.* Hee hath locked up thy salvation, & made it sure in his own *x unchangeable purpose*; and hath delivered to thy keeping the keyes, which are *y* faith and repentance: and whilest thou hast them, thou mayest perswade thy selfe that thy salvation is sure & safe: For, *z* whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and beleeve.

Lastly, *If a Satan shall perswade thee, that thou hast bin doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase, and thy judgement draweth neere: meditate,*

I. That no sin (though never so great) should be a cause to move any Christian to despaire, so long as Gods mercy, by so many millions of degrees is greater; and that every penitent and beleeving sinner hath the pardon of all his sins confirmed by the word and oath of God, *b* two immutable things, wherein it is impossible that God should lie. His word is, that at *what time soever* a sinner, *whosoever*, doth repent of his sin, *whatsoever* (for both *time* and *sins*, and

u Jam. 1. 17. *x* Rom. 8. 28. & 9. 11. *y* By these keyes Peter opened heaven to him selfe, and afterwards to the rest of the Apostles with others. Luk. 22. 32. & 24. 47. & c. *z* John 10. 29. & 13. 1. *a* Satans sixth assault. *b* Heb. 6. 18. *c* Ezek. 18. 27, 27.

sinners* are indefinite) from the bottome of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way, and live,* Ezekiel 33.11. As if he had said: Will ye not beleve my words? I sweare by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved Tertullian to exclaime: *O how happy are we, when God sweareth that he wils not our damnation! Oh, what miserable wretches are we, if wee will not beleve God when hee sweareth his truth unto us!* Listen, O drouping spirit, whose soule is assailed with waves of faithlesse despaire; how happy were it to see many like thee & Hezekias (who mournlike doves for the sense of sin, and chatter like cranes and swallows for the feare of Gods anger, Isa. 38.14.) rather than to behold many, who die like beasts without any feeling of their own estate, or any fear of Gods wrath, or tribunall seat, before which

* D. King of London his lectures on *Job*. d. O foelices vos, quorum causa jurat Deus. O miserrimos, si non Deo quidem pianti credimus, Tert.

they

they are to appeare : Comfort thy selfe,
 O languishing soule : for if this earth
 hath any , for whom Christ spilt his
 blood on the crosse, thou assuredly art
 one. Cheare up therefore thy selfe in the
 All-sufficient atonement of the blood
 of the Lambe, * *which speaketh better
 things than that of Abel* , and pray for
 those who never yet obtained the grace
 to have such a sense and detestation of
 sinne. Thou art one indeed, for whom
 Christ died ; & from whom a wounded
 spirit (judging rather according to his
 feeling than his faith) hath wrung that
 dolefull voice of Christ, *My God, my
 God, why hast thou forsaken me ?* Matth.
 27.4. And doubt not, but ere long thou
 shalt as truly reigne with him, as now
 thou dost suffer with him : for *Tea &
 Amen* hath spoken it. No sinne bars a
 man from salvation, but only *incredulitie
 & impenitencie* : nothing makes the
 sin against the holy Ghost *unpardonable*,
 but want of *repentance*. Thy unfained
 desire to repent is as acceptable
 unto God, as the perfectest repentance
 that thou couldst wish to performe un-
 to him.

Meditate on these *Evangelicall com-
 forts*, and thou shalt see, that in the very
 agonie of death, God will so assist thee
 with his Spirit, that when Satan look-

* Heb. 12.24. c 2 Cor. 1.20. f Heb. 6.6.

eth for the greatest victorie, he shall receive the fowleſt foile; yea, when thy eye-ſtrings are broken, that thou canſt not ſee the light, Jeſus Chriſt wil appear unto thee to comfort thy ſoule, and his holy Angels will carrie thee into his heavenly Kingdome. Then ſhall thy friends behold thee (like *Manoahs* angel) doing wonders indeed, when they ſhall ſee a fraile man in his greateſt weakneſſe (by the meere aſſiſtance of Gods Spirit) overcoming the ſtrength of ſin, the bitterneſſe of death, & all the power of Satan, and in the fire of faith, and perfume of praier, aſcend up with angels victoriously into heaven.

*An admonition to them who come
to viſit the ſicke.*

They who come to viſit the ſicke, muſt have a ſpeciall care not to ſtand dumb and ſtaring in the ſick perſons face to diſquiet him, nor yet to ſpeak idly, and to aſke unprofitable queſtions, as moſt do.

If they ſee therfore that the ſick partie is like to die, let them not diſſemble, but lovingly and diſcreetly admoniſh him of his weakneſſe, and to prepare for eternall life. One houre well ſpent, when a mans life is almoſt outſpent, may gain a man the aſſurance of eternall life. Soothe him not with the
vaine

vain hope of this life, lest thou betray his soule to eternall death. Admonish him plainly of his estate, and aske him briefly these or the like questions.

*Questions to be asked of a sick man,
that is like to die.*

DOst thou beleewe, that Almighty God, the Trinitie of persons in Unitie of Essence, hath by his power made heaven and earth, and all things therein; and that he doth still by his divine providence governe the same; so that nothing comes to passe in the world, nor to thy selfe, but what *his divine hand and counsell hath determined before to be done?*

2. Dost thou confesse that thou hast transgressed and broken the holy commandements of Almighty God in thought, word, and deed; and hast deserved for breaking his holy Lawes the curse of God, which containeth *all the miseries of this life, and everlasting torments in hell fire*, when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not forrie in thy heart, that thou hast so broken his Lawes, and neglected his service and worship, and so much followed the world, and thy own vain pleasures; and wouldst thou not lead an holier life, if thou wert to begin againe?

4. Dost

4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Sonne thy Mediator, *g who is at the right hand of God in heaven, h now appearing for thee in the sight of God, and making request unto him for thy soule?*

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, beleeving that Jesus Christ the only ⁱ Mediator of the New Testament, is ^k able perfectly to *save them that come unto God by him, seeing he ever liveth to make intercession for them?* And wilt thou with David say unto Christ, *l Whom have I in heaven but thee? And there is none upon earth that I desire beside thee.*

6. Dost thou confidently beleeve, and hope to be saved by the only merits of that bloody death & passion which thy Saviour Jesus Christ hath suffered for thee, not putting any hope of salvation in thine owne merits, nor in any other meanes or creatures; being assuredly perswaded, *m That there is no salvation in any other: and that there is none other name under heaven, whereby thou must be saved?*

7. Dost thou heartily forgive all wrongs, or offences done or offered un-

^g Rom. 8.34. ^h Hebr. 9.24. ⁱ Hebr. 9.15.
^k Heb. 7.25. ^l Psal. 73.25. ^m Act. 4.12. & 10.43.

they are to appeare : Comfort thy selfe, O languishing soule : for if this earth hath any, for whom Christ spilt his blood on the crosse, thou assuredly art one. Cheare up therefore thy selfe in the All-sufficient atonement of the blood of the Lambe, * *which speaketh better things than that of Abel*, and pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ died ; & from whom a wounded spirit (judging rather according to his feeling than his faith) hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken me ?* Matth. 27.4. And doubt not, but ere long thou shalt as truly reigne with him, as now thou dost suffer with him : for *e Teu & Amen* hath spoken it. No sinne bars a man from salvation, but only *incredulitie & impenitencie* : nothing makes the sin against the holy Ghost unpardonable, but want of *repentance*. Thy unfained desire to repent is as acceptable unto God, as the perfectest repentance that thou couldst wish to performe unto him.

Meditate on these *Evangelicall comforts*, and thou shalt see, that in the very agonie of death, God will so assist thee with his Spirit, that when Satan look-

* Heb. 12.24. e 2 Cor. 1.10. f Heb. 6.6.

eth for the greatest victorie, he shall receive the fowlest foile; yea, when thy eye-strings are broken, that thou canst not see the light, Jesus Christ wil appear unto thee to comfort thy soule, and his holy Angels will carrie thee into his heavenly Kingdome. Then shall thy friends behold thee (like *Manoahs* angel) doing wenders indeed, when they shall see a fraile man in his greatest weaknesse (by the meere assistance of Gods Spirit) overcoming the strength of sin, the bitternesse of death, & all the power of Satan, and in the fire of faith, and perfume of praier, ascend up with angels victoriously into heaven.

*An admonition to them who come
to visit the sicke.*

THEY who come to visit the sicke, must have a speciall care not to stand dumb and staring in the sick persons face to disquiet him, nor yet to speak idly, and to aske unprofitable questions, as most do.

If they see therefore that the sick partie is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weaknesse, and to prepare for eternall life. One houre well spent, when a mans life is almost out-spent, may gain a man the assurance of eternall life. Soothe him not with the
vaine

vain hope of this life, lest thou betray his soule to eternall death. Admonish him plainly of his estate, and aske him briefly these or the like questions.

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that is like to die.*

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4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Sonne thy Mediator, *who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy soule?*

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k Heb. 7.25. l Psal. 73.25. m Act. 4.12. & 10.43.

to

to thee, by any manner of person whatsoever: And dost thou as willingly (from thy heart) aske forgiveness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice & hatred, which thou hast born to any bodie: that thou mayest appeare before the face of Christ (** The Prince of peace*) in perfect love and charitie?

8. Dost thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold from any widow or fatherlesse children, or from any other person whomsoever? Be assured, that unlesse thou shalt restore, like *Zacheus*, these goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appeare before his judgement seat.

9. Dost thou firmly beleeeve, that thy body shalbe raised up out of the grave, at the sound of the last Trumpet? And that thy bodie and soule shall be united together againe in the resurrection day, to appeare before the Lord Iesus Christ; and thence to go with him into the Kingdome of Heaven, to live in everlasting blisse and giorie?

If the sicke partie shall answer to all

* Isa. 9. 2. in Heb. 12. 14.

these questions like a faithfull Christian; then let all who are there present, joyne together and pray for him, in these or the like words.

A Prayer to be said for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giver of life, and to whom belong the issues of death: we thy children here assembled do acknowledge, that (in respect of our manifold sins) we are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy Majestie in the behalfe of others: yet because *thou hast comanded us toⁿ pray one for another*, especially for the sick; and hast promised, *that the prayers of the righteous shall availe much with thee*: in the obedience therefore of thy commandment, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majestie, in the behalfe of this our deare brother [or sister] whom thou hast visited with the chastisement of thine owne Fatherly hand. We could gladly wish the restitution of his health, and a longer continuance of his life and Christian fellowship amongst us: but for as much as it appeareth (as far as we can discern) that thou hast

ⁿ James 5.

appointed by this visitation, to call for him out of this mortall life; we submit our wils to thy blessed will, & humbly intreat for Jesus Christ his sake, & the merits of his bitter death and passion (which he hath suffered for him) that thou wouldst pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day & houre he hath committed in thought, word, & deed against thy divine Majestie. Cast them behind thy backe, *o Remove them as far from thy presence as the east is from the west;* blot them out of thy remembrance, lay them not to his charge, wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgements which are due unto him for his sinnes; that they may never trouble his conscience, nor rise in judgement against his soul; & impute unto him the righteouinesse of Jesus Christ, whereby he may appeare righteous in thy sight: and in this his extremitie at this time, we beseech thee look down from heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and miserie. Pitie thy wounded servant, like the good Sa-

o Psal. 103. 12.

maritan:

maritan : for here is a sicke soule that needeth the help of such an heavenly Physician. O Lord, increase his faith, that hee may beleewe that Christ died for him, and that his blood cleanseth him from all his sins : and either asswage his pain, or else increase his patience to endure thy blessed will and pleasure. And, good Lord, lay no more upon him, than thou shalt enable him to bear: Heave him up unto thy self, with those sighs & groans, which cannot be expressed. Make him now to feel what is the hope of his calling; and what is the exceeding greatnesse of thy mercie and power towards them that beleewe in thee. And in his weaknesse, O Lord, shew thou thy strength, defend him against the suggestions and temptations of Satan, who (as he hath all his life time) will now in his weaknesse especially, seek to assaile him & devoure him. O save his soule, and reprove Satan, and command thy holy Angels to be about him, to aide him, and to chase away all evil and malignant spirits far from him. Make him more & more to loath this world, & desire to be loosed, & to be with Christ. And when that good houre and time shal come (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yeeld up his soule into thy mercifull

mercifull hands. And do thou receive him into thy mercie, and let thy blessed Angels carrie him into thy Kingdome. Make his last houre his best houte, his last words his best words, and his last thoughts his best thoughts. And when the sight of his eies is gone, and his tongue shall faile to do his office, grant, O Lord, that his soule may (with Stephen) behold Jesus Christ in heaven, readie to receive him: and that thy Spirit within him *may & make requests for him, with sighs which cannot be expressed.* Teach us in him to reade & see our own end and mortality: and therefore to be carefull to prepare our selves for our last ends, and put our selves in a readinesse against the time that thou shalt call for us, in the like manner. Thus, Lord, wee recommend this our deare brother [or sister] thy sicke servant, unto thy eternall grace and mercie, in that praier which Christ our Saviour hath taught us, saying, *Our Father which art in heaven, &c.*

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sicke servant, to the end, and in the end, Amen.

Let them reade often unto the sicke

some speciall Chapters of the holy Scriptures: as,

The three first Chapters of the book of *Job*.

The 14. and 19. Chapters of *Job*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17. Chapter of the first of the *Kings*.

The 2. 4. and 12. Chapters of the second of the *Kings*.

The 38. 40. & 65. Chapters of *Isaiah*.

The historie of the passion of Christ.

The 8. Chapter to the *Romanes*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. Chapter of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first & last Chapters of *S. James*.

The 11. and 12. to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, & the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke partie to wait upon God by faith and patience, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed resurrection at the last day, they may depart at their pleasure in the peace of God.

Consolations

*Consolations against impatiencie
in sicknesse.*

IF in thy sicknesse, by extremitie of pain, thou be driven to impatiencie, meditate :

1. That thy sinnes have deserved the paines of hell : therefore thou mayest with greater patience endure these Fatherly corrections.

2. That these are the scourges of thy heavenly Father, and the rod is in his hand. If thou dost suffer with reverence, being a childe, the 9 correction of thy earthly parents ; how much rather shouldst thou now subject thy self (being the childe of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good ?

3. That Christ suffered in his soule & body ¹ far grievous^r paines for thee : therefore thou must more willingly suffer his blessed pleasure for thy owne good. Therefore (saith Peter) *(Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us (saith S. Paul) run with joy the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the crosse, &c.*

4. That these afflictions, which now

9 Heb. 12. 9. r Vir dolorum. Isa. 53. 3. f 1 Pet. 2. 21. t Heb. 12. 1, 2.

you suffer, *are none other but such which are accomplished in your brethren that are in the world, as witnesseth Peter. Yea, Jobs afflictions were far more grievous. There is not one of the Saints, who now are at rest in heavenly joyes, but endured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto ye are now called. And you have a promise, that the God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you, 2 Pet. 5. 17. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it, 1 Cor. 10. 13.*

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. *Thirty eight yeeres were appointed the sicke man at Bethesda's poole: y Twelve yeers to the woman with the bloody issue: 2 Three moneths to Moses: a Ten daies tribulation to the angel of the Church of*

u 1 Pet. 5. 9. S. Romulus, Cum quotannis gravi morbo tentaretur a Deo, doluit quod uno anno liber esset, ac si tunc a Deo desertus fuisset, V. l. Pat. c. 2. 8. x John 5. 5. y Mat. 9. 20. z Ex. d. 2. 2. a Apoc. 2. 10.

Smyrna :

Smyrna: ^b *Three daies plague to David.* Yea, the number of the godly mans teares are *registred in Gods booke*, and the quantitie kept in his *bottle*.

The time of our troubles (saith Christ is but a ^d *modicum*, Gods anger lasts but a ^e *moment* (saith *David*) ^f *A little season* (saith the Lord:) & therefore cals all the time of our paine, but the houre of sorrow. *David*, for the swiftnesse thereof, compares our present troubles to a ^g *brook*: & *Athanasius* to a *showre*. Compare the longest miserie that man endures in this life to the eternitie of heavenly joy, & they wil appeare to be nothing. And as the sight of a son safe born, makes the mother forget all her former deadly pain; so the sight of Christ in heaven, who was borne for thee, will make all these pangs of death to be quite forgotten, as if they had never bin: like *Stephen*, who as soon as he saw Christ, forgot his own wounds, with the horreur of the grave, & terrour of the stones, & sweetly yeelded his soule into the hands of his Saviour. Forget thine own pain, think of Christs wounds, *Be faithfull unto the death, & he will give thee the crown of eternall life*, Rev. 2. 10.

6. That you are now called to repeti-

b 2 Sam. 24. 13. c Psa. 56. 8. d Modicum, & videbo vos. John 16. 16. e Psal. 8. f Apoc. 6. 11. g Psal. 110. 7. Nubecula est, cito transibit.

tions in Christs Schoole, to see how much faith, patience, and godlinesse you have learned all this while: And whether ye can, like *Job*, receive at the hand of God some evill, as well as you have hitherto received a great deale of good. As therefore you have alwaies prayed, *Thy will be done*; so be not now offended at this which is done by his holy will.

7. That i all things shall worke together for the best: o them that love God: insomuch, that neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to separate us from the love of God, which is in *Jesus Christ our Lord*. Assure thy selfe, that every pang is a * prevention of the paines of hell; every respite, an earnest of heavens rest: And how many stripes do you esteeme heaven worth? As your life hath been a comfort to others; so give your friends a *Christian example* to die, and deceive the *Dévil*, as *Job* did. It is but the crosse of Christ sent before, to crucifie the love of the world in thee; that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take

h *John 2. 25.* i *Rom. 8. 28.* k *V. 11. 30.*

* *Morbus non multis adjuvandus, quia multis utiliter accedit. Hæsan Hexam Morbus est utilis quedam infirmitas, quæ docet caduca aspernari, & celestia sperare, ut quædam ad salutem.*

up (like *Simon* of Cyrene) with both thy armes his holy crosse, carry it after him unto him, thy paines will shortly passe, thy joyes shall never passe away.

Consolations against the feare of death.

TF in the time of thy sicknesse thou findest thy selfe fearfull to die, meditate,

1. That it argueth a dastardly mind to feare that which is not: for in the Church of Christ there is no death, *Isa. 25. 7, 8.* And, *whosoever liveth and believeth in Christ, shall never die,* *John 11. 26.* Let them feare death, who live without Christ. Christians die not; but when they please God, they are like *Enoch*, translated unto God. Their paines are but in *Eliahs fiery chariot*, to carrie them up to heaven: or like a *Lazarus* fores, sending them to *Abrahams* bosome. In a word, if thou be one of them, that like *Lazarus*, lovest *Jesus*, thy sicknesse is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if many heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortalitie of the soule; wilt thou, being trained so long in Christs Schoole, (and now called to

1 *Gen. 5. 24.* m *2. Kie. 2. 11, 13.* n *Luke 16. 22.*
o *John 11.*

the *Marriage supper of the blessed Lamb*, Apoc. 19.7.) be one of those guests that refuse to go to that joyfull banquet: God forbid.

2. Remember, that thy abode here is but the second degree of thy life: for after thou hadst first lived 9. moneths in thy mothers womb, thou wast of necessity driven thence, to live here in a second degree of life. And when that p number of moneths, which God hath determined for this life, are expired, thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life, as doth that which one lives in his mothers womb. To this last and excellentest degree of life, through this doore, passed Christ himselfe, and all his Saints that were before thee: and so shall all the rest after them & thee. Why shouldest thou feare that which is common to all Gods elect? Why should that be uncouth unto thee, which was so welcome to all them? Feare not death: for as it is the *Exodus* of a bad, so it is the *Genesis* of a better world: the end of a temporall, but the beginning of an eternall life.

3. Consider, that there are but three

P Job 14.5. q Mors praesentis vitae exitus,
& introitus melioris. Bern Ep. ad Rom.

things that can make death so fearfull unto thee : first , the losse thou hast thereby:secondly,the pain that is therein : thirdly, the terrible effects which follow after : All these are but false fires, and causlesse feares. For the first, if thou leavest here uncertaine goods, which *r* *thieves may rob*, thou shalt find in heaven a true *treasure*, that can never be taken away : these were but lent thee, as a steward upon accounts ; those shall be given thee as thy reward for ever. If thou leavest a loving wife, thou shalt be married to Christ, which is more lovely : if thou leavest children and friends, thou shalt there find all thy religious ancestors, and children departed ; yea, Christ, & all his blessed Saints and Angels, and as many of thy children as be Gods children, shall thither follow after thee : thou leavest an earthly possession, and a *house of clay* : and thou shalt enjoy an *heavenly inheritance*, and mansion of glorie, which is purchased, prepared, and reserved for thee. What hast thou lost ? Nay, is not death unto thee gaine ? *Go home, go home*, and we will follow after thee.

Secondly, for the pain in death ; the feare of death more pains many, than the very pangs of death : for many a

r Matth. 6. 19, 20. *f* Job 10. 7. *t* 2 Cor. 5. 1.
u Timor mortis ipsa morte peior.

Christian

Christian dies without any great pangs or pains. Pitch the Anchor of thy hope on the firme ground of the Word of God, who hath promised in thy *x* *weaknesse to perfect his strength*, and not to *y* *suffer thee to be tempted above that thou art able to beare*. And Christ will shortly turn all thy temporall pains to his eternall joyes.

Lastly, as for the terrible effects which follow after death; they belong not unto thee being a member of Christ; for Christ by his death hath taken away the sting of death to the faithfull: so that now there is no condemnation to them that are in Christ Jesus, Rom. 8.1. And Christ hath protested, that he that beleeueth in him hath everlasting life, and shall not come into condemnation, but hath passed from death unto life, John 5.24. Hereupon the holy Spirit from Heaven saith, *Blessed are the dead that are in the Lord*: and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithfull, *death is swallowed up in victory*, and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence death is called, in respect of our bodies, *a sleep*, and *rest*: in respect of our soules, *a*

x 2 Cor. 12.9. *y* 1 Cor. 10.13. *z* 1 Corin. 15. *a* 1 Thes. 4. *b* Isa. 26.

going to our heavenly Father; a departing in peace; a removing from this body to go to the Lord; a dissolution of soule and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These paines are but thy throwes, and travell to bring forth eternall life, and who would not passe through Heil to go to Paradise; much more through death? There is nothing after death, that thou needst feare; not thy sins, because Christ hath payed thy rancome; not the Judge, for he is thy loving brother; not the grave, for it is the Lords bed; not hell, for thy Redeemer keeps the keyes; not the Devill, for Gods holy Angels pitch their tents about thee, & will not leave thee, till they bring thee to Heaven. Thou wast never neerer eternall life; glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord Jesus, for thy servant cometh unto thee: I am willing, Lord, help my weaknesse.

c Apoc. 14. d John 14. ἀπαύρις ἐν εἰρήνῃ.

e Luke 2. 2 Corin. 5. f Phil. 2. ἀναλυσίς
Mors porta gloriæ, Greg. Janua vitæ, Bernard.

*Seven sanctified thoughts, and mournfull
signes of a sicke man ready to die.*

NOW, forasmuch as God of his infinite mercie doth so temper our pain & sicknesse, that we are not alwaies oppressed

oppressed with extremitie: but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have a speciall care (considering how short a time thou hast, either for ever to lose or to obtain heaven) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

The first Thought.

Seing every man enters into this life in teares, passeth it in sweate, and ends it in sorrow: Ah, what is there in it, that a man should desire to live any longer in it! Oh, what a folly is it, that when the Mariner roweth with all his force, to arrive at the wished port; and that the Traveller never resteth, till he comes to his journies end, we feare to descric our port; and therefore would put back our Bark, to be longer tossed in this continuall tempest! we weep to see our journies end, and therefore desire our journie to be lengthened, that we might be more tired with a foule and cumberfome way.

The spirituall sigh thereupon.

O Lord, this life is but a troublesome pilgrimage: few in daies, but full

in evils; and I am weary of it, by reason of my sinnes: Let me therefore (O Lord) intreat thy Majestie in this my bed of sicknesse, as *Elias* did under the *Juniper tree in his affliction*: It is now enough, O Lord, that I have lived so long in this vale of miserie: Take my soule into thy mercifull hands, for I am no better than my fathers.

The second thought.

THink with what a *body of sin* thou art loaden, what great *civill warre* are contained in a little world; the *flesh fighting against the spirit*, passion against reason; earth against heaven: and the world within thee, banding it selfe for the world without thee: and that but one only mean remains to end this conflict, death; which (in Gods appointed time) will separate thy spirit from thy flesh, the pure and regenerate part of thy soule from that part which is impure and unregenerate.

The spirituall sigh thereupon.

O Wretched man that I am, who shall deliver mee from the body of this death? O my sweet Saviour Jesus Christ, in thou hast redeemed mee with thy precious blood. And, because thou hast delivered my soule from sin, mine

1 Kin. 19. 4. h Rom. 7. 24. i Jam. 5. 4. 1
Gal. 5. 17. l Rom. 7. 24. m 1 Pet. 1. 1 Apoc.
9. n Psal. 116. 8.

eyes from tears, and my feet from falling,
I do here from the very bottome of my
heart, ascribe the whole praise & glorie
of my salvation to thy only grace & mer-
cie, saying, with the Apostle, *Thanks*
be to God, which hath given me the vi-
ctory, through our Lord Jesus Christ.

The third Thought.

THINK how it behoves thee to be as-
sured, that thy soule is Christs: for
death hath taken sufficient gages to as-
sure himselfe of thy bodie, in that all
thy senses begin alreadie to die, save
only the sense of pain: but sith the be-
ginning of thy being began with paine,
marvell the lesse if thy end conclude
with dolours. But if those tempo-
rall dolours (which only afflict thy
bodie) be so painfull, O Lord, *who*
can endure the devouring fire? Who can
abide the everlasting burning?

The spirituall sigh thereupon.

O Lord Jesus Christ, the Son of the
living God, who art the only Phy-
sician that canst ease my body from pain,
and restore my soul to life eternall, put
thy passion, crosse, and death betwixt my
soule and thy judgements; and let the
merits of thy obedience stand betwixt
thy Fathers justice, and my disobedi-
ence, and from these bodily paines re-
ceive my soule into thine everlasting

o 1 Cor. 15. 57. Psal. 145. p Psal. 33. 13.

peace: for I crie unto thee with Stephen, *q* Lord *Jesus receive my spirit.*

The fourth Thought.

THink that the worst that death can do, is but to send thy soule sooner than thy flesh would be willing, to Christ and his heavenly joyes. Remember, that that worst is thy best hope. The worst therefore of death, is rather a help than a harme.

The spirituall sigh thereupon.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in miserie flieth unto thy grace for succour and mercie; O sound that sweet voice in the ears of my soul, which thou spakest unto the penitent Thiefe on the crosse, *1 This day shalt thou be with me in Paradise.* For I, O Lord, do with the Apostle, from my soul speake unto thee, *I desire to be dissolved, & to be with Christ.*

The fifth Thought.

THink (if thou fearest to die) that in *Mount Sion there is no death,* for he that beleeveth in Christ, shall never die. And if thou darest to live, without doubt the life eternall (whereunto this life is a passage) surpasseth all. There do all the faithfull departed (having ended their miseries) live with

q Acts 7. 59. *r* Luke 23. 4. *f* Isaiah 25. 7. 8.
t John 11. 26.

Christ in joyes; and thither shall all the godly which survive, be gathered out of their troubles, to enjoy with him eternall rest.

The spirituall sigh thereupon.

O Lord, thou seeest the malice of Satan, who (not contenting himselfe, *u like a roaring Lion*, all the daies and nights of our life to seek our destruction) shewes himselfe most busie, when thy children are weakest and nearest their end; *O Lord, reprove him*, and preserve my soule. He seeks to terrifie me with death, which my sins have deserved; but let thy holy Spirit comfort my soule with the assurance of eternall life, which thy blood hath purchased. Assuage my paine, increase my patience, and (if it be thy blessed will) end my troubles: for my soule beseecheth thee, with old blessed *Simeon*,
x *Lord, now let me thy servant depart in peace, according to thy word.*

The sixth Thought.

THink with thy selfe what a blessing God hath bestowed upon thee, above many millions of the world; that whereas they are either Pagans, who worship not the true God; or idolaters, who worship the true God falsly: Thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith,

a 1 Pet. 5. 8. x Luke 2. 39.

an

and to be buried in the *sepulchre of Gods* servants; who all wait for the y *hope of* Israel, the raising of their bodies in the *resurrection of the just.*

The spirituall sigh thereupon.

O Lord Jesus Christ, who art the *a resurrection and the life*, in whom who-soever beleeueth, shall live though hee were dead, I beleeve, that who-soever li-ueth, and beleeueth in thee, shall never die: I know that I shall rise again in the resurrection of the last day: For I am sure that thou my Redeemer livest: and though that after my death wormes destroy this body, yet I shall see thee my Lord and my God in this flesh. Grant therefore, O Christ, for thy bitter death and passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence: *Come ye blessed of my Father, inherit the Kingdome prepared for you before the foundation of the world.*

The seventh Thought.

THink with thy selfe, how Christ en-dured for thee a *curfed death*, and the *wrath of God* which was due to thy sinnes; and what terrible paine and cruell torments the Apostles and Mar-tys have voluntarily suffered for the

a Act. 26. 6, 7. *z* Luk. 14. 14. *a* Joh. 11. 25, 26.
z Ver. 24. *c* Job 19. 25, 26. *d* Matth. 23. 34.
e Gal. 3. 13. *f* Lam. 1. 12.

defence of Christs faith, when they might have lived by dissembling or denying him: How much more willing shouldst thou be to depart in the faith of Christ, having lesse pains to torment thee, and more means to comfort thee:

The spirituall sigh thereupon.

O Lord, my finnes have deserved the paines of hell and eternall death; much more these fatherly corrections, wherewith thou dost afflict me. But O blessed & Lamb of God, which takst away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious blood: And receive my soule into thine heavenly Kingdome: For k into thine hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

g John 1.29. h Apoc. 5. 9. i Luke 23.42.
k Psal. 31.5.

The sicke person ought now to send for some godly and religious Pastour.

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastor, not only to pray for thee at thy death (for God in such a case hath promised to heare the prayers of the righteous) *Prophet and*

l Gen. 28.7. Jer. 18.20. & 3.1. Ezek. 4.14. 1 Sam. 9.6. & 16.22.

m Elders

in Elders of the Church) but also upon thy confession & unfained repentance, to absolve thee of thy sins. For as Christ hath given him a calling to baptize thee unto repentance for the remission of thy sins: so hath he likewise given him a calling, and power, and authoritie (upon repentance) to absolve thee from thy sins. I will give thee the keyes of the Kingdome of heaven: And whatsoever thou shalt bind upon earth, shall be bound in heaven: And whatsoever thou shalt loose on earth shall be loosed in heaven. And againe, Verily I say unto you, whatsoever ye bind on earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost, whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retaine, they are retained. This doctrine was as ancient in the Church of God, as Job: for Elihu tells him, That when God strikes a man with malady on his bed, so that his soule draweth neere the grave, and his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answer-

m Jam. 5. 14, 15, 16. n Marke 1. 4. Acts 19. 4.
o 1 Cor. 5. 4. p 2 Cor. 13. 1. q Marth. 16. 19.
r Mat. 18. 18. s Joh. 20. 22, 23. t Job 33. 15. &c.
ble

ble hereunto, saith S. James, *If the sick have committed sins* (upon his repentance, and the prayers of the Elders) *they shall be forgiven him.* * *These have power to shut heaven, and to y deliver* (the scandalous impenitent sinners) *to Satan*; for *the weapons of their warfare are not carnall, but mighty through God, to cast down, &c. and to have vengeance in readinesse against all disobedience.* They have the key of loosing; therefore the power of absolving.

The * Bishops and Pastors of the Church, do not forgive sin by any absolute power of their own (for so only Christ their Master forgiveth sins) but *ministerially*, as the servants of Christ, & stewards, to whose fidelitie the Lord and Master hath committed his keys; and that is, when they *do declare and pronounce, either publikely or privately, by the Word of God, what bindeth and looseth, and the mercies of God to pe-*

u Jam. 5. 14, 15. x Apoc. 11. 6. y 1 Cor. 5. 5.
z 2 Cor. 10. 2. &c. Mark 16. * Ministri peccata remittunt, non *ἀπολύουσιν*, sed *ἀφαιρούντες*.
1 Cor. 5. 4. 2 Cor. 4. 1, 2. Act. 13. 38. *To this end, saith Basil, in Asc. c. 13. Christus omnibus Pastoribus & Doctoribus, τὴν αὐτῆς ἐξουσίαν, æqualem tribuit potestatem, cujus signum est, quod omnes ex æquo ligant & solvant, ut Petrus. Papists dare not deny this, Quilibet Sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplem. tom. 4. 5.*

nitent

nient sinners, or his judgement to impenitent & obstinate persons: and so do apply the generall promises or threatenings to the *penitent* or *impenitent*. For Christ from heaven doth by them (as by his Ministers on earth) declare *whom he remitteth and bindeth*, and to *whom he will open the gates of heaven*, and against whom he will shut them. And therefore it is not said, Whose sins ye signify to be remitted, but *whose sinnes yee remit*. They then do remit sin, because *Christ by their ministry remitteth sins*, as Christ by his Disciples loosed *Lazarus*, John 11.44. And as no water could wash away *Naamans* leprosie, but the water of Jordan (though other rivers were as cleare, because the promise was annexed to the water of Jordan, and not of other rivers) so, though another man may pronounce the same words, yet have they not the same efficacie and power to work on the conscience, as when they are pronounced from the mouth of *Christs Ministers*, because that the *a* promise is annexed to the *Word* of God in their mouths: for them hath he *b* chosen, *c* separated, and set apart for this worke, and to them hath he committed the *d* ministry and word of reconciliation, by their holy

a Joh. 26. 26. b Act. 1. 24. c Acts 13. 2. Rom. 1. 1. d 2 Cor. 5. 18, 19.

e calling;

e calling, and f ordination they have received the *holy Ghost*, and the ministerial power of binding & loosing. They are sent forth of the holy Ghost, for this work whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent, in the same h words that he teacheth us in the Lords Praier, to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in heaven, *in foro judicii*, the same he declareth on earth by his reconciling Ministers, *in foro penitentia*. So that as God hath reconciled the world to himselfe by *Jesus Christ*: So hath he (saith the Apostle) given unto us the ministry of reconciliation.

He that sent them to baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, *k As my Father sent me. so send I you: whose soever sins ye remit, they are remitted unto them, &c.* As therefore none can baptize (though he use the

e Acts 13.2. 1 Cor. 1.1. Heb. 5.4. f Tit. 1.5.
g John 20.22,23. Act. 11.24. 1 ἐν τίνων ἀφ᾽ ὧν
τε τὰς ἀμαρτίας. John 20.21. καὶ ἀφεῖς ἡ-
μῖν τὰς ἐμαρτίας ἡμῶν. Luk. 11.4. i 2 Cor.
3.18. k John 20.21. &c.

same water and words) but only the lawfull Minister which Christ hath called and authorized to this divine and ministeriall function; so though others may comfort with good words, yet none can absolve from sin, but only those to whom Christ hath committed the holy *ministry*, and word of reconciliation: and of their absolution Christ speaketh, *He that heareth you, heareth me.* In a doubtfull tittle thou wilt aske the counsell of thy skilfull Lawyer; in perill of sicknesse thou wilt know the advice of thy learned Physician; and is there no danger in dread of damnation, for a sinner to be his own Judge?

Judicious *Calvin* teacheth this point of doctrine most plainly: *Et si omnes mutuò nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and surties to ascertain our consciences of the remission of sins: Inasmuch, as they are said to remit sins, and to loose soules. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, viz. that

1 Heb. 5. 4. m 2 Cor. 5. 18, 19. n Luk. 10. 6.
o Lib. 4. Instit. cap. 4. sect. 12.

(for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort to his soule, whose office it is (both publickly and privately) to administer Evangelicall consolation to Gods people.

Beza p highly commendeth this practice; and Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish auricular confession, which they thrust upon the soules of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sin; racking their consciences to confesse, when they feele no distresse, and to enumerate all their sins, which is impossible; that by this means they might dive into the secrets of all men, which oft-times hath proved pernicious, not only to private persons, but to publicke states. But the truth of Gods Word is, that no person having received orders in the Church of Rome, can truly absolve a sinner: for the keys

p In Antith. Popatus, & Christiani. vol. 1. fol. 66. Luth. tom. 6. fo. 109. & sequ. q Witnesse our Liturgie. D. Hall absolved D. Raynolds at his death, who not being able to speak, kissed the hand wherewith he was absolved.

of absolution are two : the one is the key of authoritie, and that only Christ hath ; the other is the key of ministry, and this he gives to his Ministers, who are therefore called the Ministers of Christ, *The Stewards of Gods mysteries : the Embassadors of reconciliation, Bishops, Pastors, Elders, &c.* But Christ never ordained in the New Testament any order of sacrificing Priests; neither is the name of *ιερευς*, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any officer of Christ, in all the New Testament : Neither doe we read in all the New Testament of any, who confessed himselfe to a Priest, but *x Judas*. Neither is there any really *Priest* in the New Testament, but only Christ. Neither is there any part of his Priesthood to be now accomplished on *earth*, but that which he fulfilleth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing Priests, & that Popish Priests scorn the name of Ministers of the Gospel, to whom only Christ committeth his keyes; it necessarily followeth, that no Popish Priest can

r Rev. 3. 9. Mar. 2. 7. Luke 5. 21. *f* Math. 16. 19.
c 1 Cor. 4. 1. *n* 2 Cor. 5. 20. Ministerii clavis
 duplex est, una scientiæ discernendi: 1 Cor. 12. 10.
 1 John 4. 1. Jer. 25. 15. Alia est potestas ligandi &
 absolvendi. *x* John 18. Mar. 26. 47. *y* 11. 1.
 24, 27, 28. *z* 11. 5. 8. 4. & 8. 1, 2.

truly either excommunicate or absolve any sinner, or have any lawfull right to meddle with Christs keyes. But the Antichristian abuse of this divine ordinance, should not abolish the lawfull use thereof betwixt Christians & their Pastors in cases of distresse of conscience, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to humble a proud heart, nor to raise up an humble spirit, than this spirituall conference between the Pastor & the people, committed to their charge. If any sin therefore trouble thy conscience, confesse it to Gods Minister, aske his counsell, and if thou dost truly repent, receive his absolution: And then doubt not, *in foro conscientie*, but thy sins are as verily forgiven on earth, as if thou didst heare Christ himself, *in foro iudicii*, pronouncing them to be forgiven in heaven. *a Qui vos audit, me audit*; He that heareth you, heareth me. Trie this, and tell me, whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did profane men consider the dignitie of this divine calling, they would the more honour the calling, and reverence the persons.

The sick man (having thus eased his conscience, and received his absolution)

may do well, having a convenient number of faithfull Christians joynd with him) to receive the holy Sacrament of the Lords Supper; to encourage him in his faith, to discourage the Devill in his assaults. In this respect the ^b Council of Nice termeth this Sacrament, *Viaticum, the soules provision for her journey.* And albeit the Lords Supper be an Ecclesiasticall action, yet forasmuch as our Lord (at the first institution) celebrated it in a private house, & that S. Paul termeth the ^d houses of Christians the Churches of Christ, and that Christ himselfe hath promised to be in the midst of the faithfull, where but two or three are gathered together in his name; I see no reason, but if Christians desire it (when they are not through sicknesse able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicitie than knowledge, who thinkes that this savours of a private masse: for a masse is called *private*, not because it is said in a private house, but because (as Bishop ^e Jewel teacheth out of *Aquinas*) the Priest receiveth

b *Concil. Nicen. can. 12.* c *Math. 26. 28. Luke 22. 17.* d *Rom. 16. 5. Philem. 2.* e *Mat. 18. 20.* f *Jewel against Harding, Art. 1. of private masse, fol. q.*

the Sacrament himself alone, without distribution made unto others, & then it is private, although the whole Parish be present, and look upon him. There is as much difference between such a communion, and the Antichristian idoll of a private masse, as there is betwixt heaven and hell. For at a communion in a private family upon such an extraordinary occasion Christ his institution is observed: Many faithfull brethren meet together, and tarrie one for another. Christ his death is remembered & shewed, and the Minister, together with the faithful & the sick party, do communicate. Mr. Calvin saith, *h That hee doth very willingly admit the administring of the communion to them that are sicke, when the case and opportunity so requirerth.* And in another place hee saith, *i That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for

g In multis privatis sufficit, si unus sit praefatus, collect Minister, qui populi totius personam gerit. Aquapart. 3. quest. 38. art. 3. h De coenae administratione ita sentio, libenter admittendum esse hunc morem, ut apud aegrotos celebretur communio, cum res ita & opportunitas feret, Epist. 51. i Cur coenam aegrotis negandam esse non arbitror, multa & graves causae me impellunt, Epist. 93. l Perkins his right way to die well.

then

then shall they not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it selfe to the whole time of mans life afterwards*: the efficacie whereof did men throughly understand, they should not need to be often exhorted to receive it.

* *Pastores omnes hic exoratos velim, ut in hujus controversia statum penitus introspecientes, nec fideles ex hac vita migrantes, & panem vitam petentes, viaticis suis fraudari sinant, ne lugubris ista in adimpleatur lamentatio*: ¶ *Parvuli panem petant, & non sit qui frangat eis.*

As therefore when a wicked liver dieth, he may say to death, as *Ahab* said to *Elijah*, *Hast thou found mee, O my enemy?* 1 Kin. 21. 20. so on the other side, when it is told a penitent sinner, that death knocks at the doore, and begins to look him in the face, he may say of death, as *David* said of *Achimaz*, *Let him come, and welcome: for he is a good man, and commeth with good tidings*: he is the messenger of Christ, & bringeth unto me the joyfull newes

* Admonitio ad Pastores. k Lament. 4. 2. l 2 Sam. 18. 27. Ut moriarius pius, vivere discat p. e.

of eternall life. And as the Red Sea was a gulfe to drown the Egyptians to destruction ; but a passage to the Israelites to conveigh them to Canaans possession : so death to the wicked, is a sink to hell and condemnation ; but to the godly the gate to everlasting life and salvation. And one day of a blessed death will make an amends for all the sorrowes of a bitter life.

When therefore thou perceivest thy soule departing from thy body , pray with thy tongue if thou canst , else pray in thy heart and mind these words, fixing the eyes of thy soule upon Jesus Christ thy Saviour.

*A Prayer at the yeelding up of
the ghost.*

O Lamb of God, which by thy blood hast taken away the sinnes of the world, have mercy upon me a sinner.
n Lord Jesus receive my spirit. Amen.

m Summum hominis bonum, bonus ex hac vita exitus. n Act. 7. 59.

When the sicke party is departing let the faithfull that are present, kneele down and commend his soule to God, in these or the like words.

O Gracious God, and merciful Father
*o who art our refuge and strength, and
a very present help in trouble ; lift up
c Psal. 46. 1.*

the light of thy favourable countenance at this instant upon thy servant, that now commeth to appeare in thy presence; wash away, good Lord, all his sins, by the merits of *Christ Jesus bloud*, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soule from the danger of the Devil, and his wicked angels. Comfort him with thy holy Spirit, cause him now to feel, that thou art his loving Father, and that he is thy childe by adoption and grace. Save, O Christ, the price of thine own bloud, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soule as thou didst the penitent thiefe into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soule of *Lazarus*; and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and heare thine own Son our only Mediator, *that sitteth at thy right hand*, for him & us all, even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof we now commend his soule into thy Fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say to thee, *Our Father which art in heaven; &c.*

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THe Practice of piety in dying for the Lord, is termed *Martyrdome*.

Martyrdome is the testimony which a Christian beareth to the doctrine of the Gospel, by enduring any kind of death to invite many, and to confirme all to embrace the truth thereof. To this kind of death Christ hath promised a crowne: *Let thou faithfull to the death, and I will give thee the crowne of life.* Which promise the Church so firmly beleeveth, that they termed *martyrdome* it selfe a crowne: and God, to animate Christians to this excellent prize, would, by a prediction, that *Stephen*, the first Christian Martyr, should have his name of a crowne.

Of *martyrdom* there are three kinds:

1. *Sol a voluntate*, in will only: as *John* the Evangelist, who (being boiled in a caldron of oyle) came out rather anointed than sod, and died of old age at Ephesus.

2 Cor. 12. 15. Sanguis Martyrum semen Ecclesie. t Martyres acceperunt, non dederunt coronas, Leo. Martyrio coronatus. Full ushall. *δ' αὐτὸν οὐκ ἔσθ' ὁ σῶμα τὸ ζῶν.* Apoc. 2. 10. Bern. Serm. in fest. Innoc. u Erid. Nausin vis. Job. Flores hist. ad An. 59.

2. *Solo opere*, in deed only : as the
 * *Innocents of Bethlehem.*

3. *Voluntate & opere*, both in will
 and deed ; as in the Primitive Church
 y *Stephen, Polycarpus, Ignatius, Lauren-
 tius, Romanus, Antiochianus*, and thou-
 sands. And in our daies, *z Cranmer, Lait-
 mer, Hooper, Rialley, Farrar, Bradford,
 Philpot, Sanders, Glover, Taylor, & others*
 innumerable: whose fiery zeal to Gods
 truth, brought them to the flames of
 Martyrdome, to seal Christs faith. It is
 not the cruelty of the death, but the
 z *innocency & holiness* of the cause, that
 maketh a Martyr. Neither is an erro-
 nous conscience a sufficient warrant to
 suffer martyrdom, because *science* in
 Gods Word must direct *conscience* in
 mans heart. For they who killed the
 Apostles in their erroneous conscien-
 ces, thought *b they did God good service*
 and *c Paul of zeale breathed out slaugh-
 ters against the Lords Saints.* Now whe-
 ther the cause of our Seminary Priests
 and Jesuits be so holy, true, and inno-
 cent, as that it may warrant their con-
 sciences to suffer death, and to hazard
 their eternall salvation thereon, let
Pauls Epistle written to the ancient

x *Mit. 2.* y *Acts 7.* z *Acts & Monuments.*
 a *1 Pet. 2. 19.* *Causa non passio, facit martyrem.*
Aug. st. ep. 61. Non mortes, sed mores. *D. B. 9.*
Tho. Aquin. 1. 2. quest. 29. art. 6. b *John 15. 2.*
 c *Act. 9. 1. Phil. 3. 6.*

Christian & Romans (but against our new Antichristian Romans) be judge. And it will plainly appear, that the doctrine which *S. Paul* taught to the ancient Church of Rome, is *ex diametro* opposite in 26. fundamentall points of true religion, to that which the new Church of Rome teacheth and maintaineth. For *S. Paul* taught the Primitive Church of Rome.

1. That our election is of Gods free grace, and not *ex operibus praevisis*, Rom. 9.12. & 11.5,6.

2. That we are justified before God by faith only, without good works, Rom. 3.20,28. & 4.2.&c. and 1.17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve heaven, Rom. 8.18. & 11.6. & 6.23.

4. That those bookes only are Gods Oracles, and canonical Scriptures, which were committed to the custodie and credit of the Jewes, Rom. 3.2. & 1.2. & 16.16. Such were never the Apocrypha.

5. That the holy Scriptures have Gods authoritie, *c* Rom. 9.17. & 3.4. & 11.32. conferred with Gal. 3.21. Therefore above the authority of the Church.

6. That all, as well Laitie as Clergie,

d Epistola ad Romanos, is now, Epistola in Romanos. *e* Note, that the Scripture saith, God saith; and the Scripture concludeth, is all one with *Paul*

that will be saved, must familiarly read
or know the holy Scriptures, Rom. 10.
1, 2. & 15. 4. & 16. 26.

7. That all images made of the true
God are very ^r idols, Rom. 1. 23. &
2. 22. conferred.

8. That to *bow the knee religiously* to
an *image*, or to worship any creature, is
meere idolatrie, Rom. 11. 4. and a lying
service, Rom. 1. 25.

9. That we must not pray unto any,
but to God only, in whom we beleeve,
Rom. 10. 13, 14. & 8. 15, 27. Therefore
not to Saints and Angels.

10. That Christ is our only Intercessor
in heaven, Rom. 8. 34. & 5. 2. & 16. 27.

11. That the only sacrifice of Christi-
ans, is nothing but the spirituall sacri-
ficing of their souls and bodies, to serve
God in holinesse and righteousness,
Rom. 12. 1. & 15. 16. therefore no real
sacrificing of Christ in the masse.

12. That the *religious* worship, called
dulia, as well as *latria*, belongeth to
God alone, Rom. 1. 9. & 12. 11. & 6. 18.
conferred.

13. That all Christians are to pray
unto God in their owne native lan-
guage, Rom. 14. 11.

14. That we have not of our selves,
in the state of corruption, free will un-
to *ἡθελοντες*. Having reference to what he
spake before, Rom. 1. 22. of images.

to good, Rom. 7.18. &c. and 9.16.

15. That concupiscence in the regenerate is sin, Rom. 7.7, 8, 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but sign and seale that it is conferred already unto us, Rom. 4.11, 12. & 22.8, 29.

17. That every true beleeving Christian may in this life be assured of his salvation, Rom. 8.9, 16, 35. &c.

18. That no man in this life, since *Adams* fall, can perfectly fulfill the commandements of God, Rom. 7.10. &c. & 3.19. &c. and 11.32.

19. That to place religion in the difference of meats and daies, is superstition, Rom. 14.3, 5, 6, 17, 23.

20. That the imputed righteousness of Christ, is that only that makes us just before God, Rom. 4.9, 17, 23.

21. That Christs flesh was made of the seed of *David* by incarnation: not of a wafer cake by transubstantiation, Ro. 1.3.

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, Rom. 1.7. & 8.27. & 2.15, 31. & 16.2, 15. & 15.25.

23. That *ipse*, Christ, the God of peace, and not *ipsa*, the woman, should bruise the *serpents head*, Rom. 16.20.

24. That every soul must of conscience be subject, and pay tribute to the higher powers, that is, the Magistrates,

which beare the *sword*, Rom. 13. 1, 2. &c. And therefore the Pope & all Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring damnation upon their soules, as traitors that resist God and his ordinance, Rom. 13. 2.

25. That * *Paul* (not *Peter*) was ordained by the grace of God to be the *chiefe Apostle of the Gentiles*, and consequently of Rome, the chiefe citie of the Gentiles, Rom. 15. 15, 16, 19, 20. &c. & 11. 14. & 16. 4.

26. That the Church of Rome may erre, and fall away from the true faith, as well as the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new up-start Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive Romans, let God & this Epistle judge betwixt them and us, whether

* It seems by Rom. 15. 19, 20. and the whole last Chapter, that the Christians who were in Rome before *Paul* came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his *Helpers*, ver. 3, 9. *Kinsmen*, ver. 7, 13. *Fellow-prisoners*, ver. 5. *The first-fruits of Achaia*, where he had preached, ver. 7. *all familiar unto him*, and to *Tertius*, who wrote the Epistle, ver. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards Rome, Act. 28. 15.

of us both stands in the true ancient Catholike faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostles doctrine? And whether it be not better to return to *S. Pauls* truth, than still continue in Romes errour? And if this be true, then let Jesuites and Seminarie Priests take heed and feare, lest it be not faith, but faction; not truth, but treason; not religion, but rebellion; beginning at Tyber, & ending at Tyburne; which is the cause of their deaths. And being sent from a troublesome Apostolicall See, rather than from a peaceable Apostolicall Seat, because they cannot be suffered to perswade Subjects to break their oathes, and to withdraw their Allegiance from their Sovereigne, to raise rebellion, to move invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered: and (their soules saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to feare, that the miracles of *Lipsius* two Ladies, *Bluntstones* Boy, *Garnets* Straw, and the Maids fierie Apron will not suffice to cleare, that these men are

not murtherers of themselves, rather than Martyrs of Christ.

And with what conscience can any Papist count *Garner* a Martvr, when his own conscience forced him to confesse, that it was for h treason, and not for religion that he died? But if the Papists of such a Gun-powder Gospel be Martyrs, I marvell who are murtherers? If they be Saints, who are Scythians? And who are Canibals, if they be Catholikes?

But leaving these, if they will be filthy, to their filthinesse still; let us (to whose fidelitie the Lord i hath committed his true faith, as a precious *depositum*) pray unto God, that we may leade a holy life, answerable to our holy faith, in k pietie to Christ, and obedience to our King: that if our Saviour shall ever i count us worthy that honour to suffer Martyrdome for his Gospels sake: be it by open burning at the stake, as in *Q. Maries* daies; or by secret murdering, as in the *Inquisition house*; or by outragious massacring, as in the *Parisian mattens*, in being blown up with gun-powder, as was intended

h Ut Alexandri causa iis qui illam scire cupi-
unt pateat, iudicatus est Ephesi, AEmilio
Frontino Proconsule, non propter professionis
nomen, sed propter perpetrata latrocinia, cum
jam esset praevicator (& proditor) *Euseb. hist.*
eccles. lib. 5. cap. 1. 8. i 1 Tim. 6. 20. k Prov.
24. 21. 2 Pet. 2. 21. l A& 5. 41.

in the Parliament house : we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seale with our deaths the Evangelicall truth which we have professed in our lives : That in the daies of our lives we may be blessed by his Word; in the day of death, be blessed in the Lord; and in the day of judgement, be the blessed of his Pather : Even so grant Lord Jesus, Amen.

A divine Colloquie between the soule and her Saviour, concerning the effectuall merits of his dolorous passions.

Soule.

Lord, wherefore didst thou wash thy Disciples feet ?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

S. Lord, wherefore wouldest thou wash them thy selfe ?

C. To teach thee humilitie, if thou wilt be my Disciple.

S. Lord, wherefore didst thou before thy death institute thy last Supper ?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldest thou go to such a place where Judas knew to find thee ?

C. That thou mightest know, that I went as willingly to suffer for thy sin, as ever thou wantest to any place to commit a sin.

S. Lord, wherefore wouldest thou begin thy passion in a Garden ?

C. Because that in a Garden thy sin took first beginnin.

S. Lord, wherefore did thy three select Disci-

ples

pies fall so fast asleep, when thou beganst to go into thy agony?

C. To shew that I alone wrought the worke of thy Redemption.

S. Lord, why were there so many plots and snares laid for thee?

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kisse thee?

C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

S. Lord, why wouldst thou be sold for thirty pieces of silver?

C. That I might free thee from perpetuall bondage.

S. Lord, why didst thou pray with such strong crying and teares?

C. That I might quench the fury of Gods justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so affraid, and cast into such an agony?

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?

C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

S. Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?

C. To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldst yeeld to beare with patience that crosse, which thou seest to come from the just hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such drops of water and blood?

C. That I might cleanse thee from thy stains and bloody spots.

S. Lord, why wouldst thou be taken when thou mightest have escaped thine enemies?

C. That

C. That thy spirituall enemy should not take thee, and cast thee into the prison of utter darkness?

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples?

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldst thou stand to be apprehended alone?

C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

S. Lord, wherefore was the young man caught by the souldiers, and unstript of his linen, who came out of his bed, hearing the stirre at thy apprehension, and leading to the high Priest?

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them than was that young man.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose, the cords of thine iniquities.

S. Lord, why wast thou denied of Peter?

C. That I might confesse thee before my Father, and thou mightst learne, that there is no trust in man, and that salvation proceeds of my mere mercie.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cocke?

C. That none should despise the meanes which God hath appointed for their conversion, though they seem never so meane.

S. Lord, wherefore dost thou at the Cock crowing turne and look upon Peter?

C. Because thou mightest know, that without the help of my grace, no meanes can turne a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe?

C. That thou mightest perceive, that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be crowned with thornes?

C. That

C. That by wearing thornes, the first fruits of the curse, it might appeare, that it is I which take away the sin and curse of the world, and crowne thee with the crowne of life and glorie.

S. Lord, why was a reed put into thy hand?

C. That it might appeare, that I came not to breake the bruised reed.

S. Lord, wherefore wast thou mocked of the Jewes?

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle?

C. That I might cleanse thy face from the shame of sin.

S. Wherefore, Lord, wert thine eyes hood-winked with a vail?

C. That thy spirituall blindnesse being removed, thou mightest behold the face of my Father in heaven.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?

C. That thou mightest be freed from the strokes and tearings of internall fiends.

S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with blowes and blood?

C. That thy face might shine glorious, as the Angels in heaven.

S. Lord, wherefore wouldst thou be so cruelly scourged?

C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilates barre?

C. That thou mightest at the last day be acquitted before my judgement seat.

S. Lord, wherefore wouldst thou be falsely accused?

C. That thou shouldst not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned?

condemned by a strange Judge?

C. That thou being redeemed from the captivity of a bellicious tyrant, mightest be restored to God, whose own thou art by right.

S. *Wherefore, O Christ, dost thou acknowledge that Pilate had power over thee from above?*

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all principalities and powers?

S. *Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman President to Caesar of Rome?*

C. To shew, that the Caesarian and Pontifician policies of Rome should chiefly persecute my Church, and crucifie me in my members.

S. *But why, Lord, wouldst thou be condemned?*

C. That the Law being condemned in me, thou mightst not be condemned by it.

S. *But why wast thou condemned, seeing nothing could be proved against thee?*

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the citie?*

C. That I might bring thee to rest in the heavenly citie.

S. *Lord, why did the Jewes compell Simon of Cyrene, coming out of the field, to carry thy cross?*

C. To shew the weaknesse whereunto the burthen of thy sins brought me; and what must be every Christians crosse, which goeth out of the field of this world, toward the heavenly Jerusalem.

S. *Lord, why wast thou stripped of thy garment?*

C. That thou mightest see how I forsook all to redeem thee.

S. *Lord, wherefore wouldst thou be lifted up upon a crosse?*

C. That I might lift thee up with me to heaven.

S. *Lord, wherefore didst thou hang upon a cursed tree?*

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.

S. *Lord, wherefore wouldst thou hang between two thieves?*

C. That

C. That thou my deare soule mightest have place in the midst of heavenly Angels.

S. Lord, *wherefore were thy hands and feet nailed to the crosse?*

C. To enlarge thy hands to do the workes of righteousness: and to set thy feet at liberty, to walke in the wayes of peace.

S. Lord, *wherefore did they crucifie thee in Galgotha, the place of dead mens souls?*

C. To assure thee, that my death is life unto the dead.

S. Lord, *why did not the souldiers divide thy seamless coat?*

C. To shew, that my Church is one, without rent or schisme.

S. Lord, *wherefore didst thou taste vinegar and gall?*

C. That thou mightest eate the bread of Angels, and drink the water of life.

S. Lord, *why saidst thou upon the crosse, It is finished?*

C. That thou mightest know, that by my death the Law was fulfilled, & thy redemption effected.

S. Lord, *why didst thou cry out upon the crosse, My God, my God, why hast thou forsaken me?*

C. Lest thou being forsaken of God, shouldst have been driven to cry in the paines of hell: We, and alas, for evermore.

S. Lord, *wherefore was there such a general darkness, when thou didst suffer and cry out on the crosse?*

C. That thou mightest see an image of those hellish paines which I suffered, to deliver thee from the endless paines of hell, and everlasting chaines of darknetle.

S. Lord, *why wouldst thou have thine armes nailed abroad?*

C. That I might embrace thee more lovingly, my sweet soule.

S. Lord, *why did the thiefe that never wrought good before, obtaine Paradise upon so short repentance?*

C. That thou maist see the power of my death, to forgive them that repent, that no sinner need despaire.

S. Lord,

S. Lord, why did not the other thiefe who was hanged as neere thee, obtaine the like mercy?

C. Because I leave whom I will to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

S. Lord, wherefore artst thou cry with such a loud and strong voice in yeelding up the ghost.

C. That it might appeare, that no man tooke my life from me, but that I laid it down of my self.

S. Lord, wherefore didst thou commend thy soule into thy Fathers hands?

C. To teach thee what thou shouldst do, being to depart this life.

S. Lord, wherefore did the vaile of the Temple rend in twaine at thy death?

C. To shew, that the Leviticall Law should be no longer a partition wall between Jewes and Gentiles; and that the way to heaven is now open to all beleivers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death?

C. For horrout to heare her Lord dying; and to upbraid the cruell hardnesse of sinners hearts.

S. Lord, wherefore did not the souldiers breake thy legs, as they did the thieves who hanged at thy right and left hand.

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had fore-told that they should doe, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a speare?

C. That thou mightest have a way to come neerer mine heart.

S. Lord, wherefore ran there out of thy precious side blood and water?

C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the * water which

* There is about mans heart a skin called *Pericardium*, containing water, which cools and moistens the heart, lest it should be scorched with continuall motion. This skin once pierced, man cannot live. *Colum. Anat. lib. 7. Horst. de nat. human. lib. 1. cap. 87. 5.*

compassed mine heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ran the blood first by it self, and the water afterwards by it selfe out of thy blessed wound?

C. To assure thee of two things: 1. That by my blood-shedding justification and sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorify me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie, that death by my death had now received his deaths wound, and was overcome.

S. Lord, wherefore wouldst thou be buried?

C. That thy sins might never rise up to judgement against thee.

S. Lord, wherefore wouldst thou be buried by two such honourable Senators, as Nicodemus, and Joseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appeare unto all.

S. Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before?

C. That it might appeare, that I and not another arose: and that by mine owne power, not by anothers vertue: like him that revived at the touching of *Elisha's* bones.

S. Lord, wherefore didst thou raise up thy body againe?

C. That thou might be assured, that thy sins are discharged, and that thou art justified.

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy resurrection?

C. To give an assurance, that all the Saints shall arise by the vertue of my resurrection, at the last day.

S. Lord, what shall I render unto thee for all these benefits?

C. Love thy Creatour, and become a new creature.

*The Soules Soliloquie ravished in contemplation
of the passion of our Lord.*

WHAT hast thou done, O my sweet Saviour,
and aye blessed Redeemer, that thou wast
thus betrayed of *Judas*, sold of the Jewes, apprehended
as a malefactor, and led bound as a Lamb
to the slaughter? What evill hadst thou committed,
that thou shouldst be thus openly arraigned,
accused *falsly*, and unjustly condemned before
Annas and *Caiaphas*, the Jewish Priests, at the
judgement seat of *Pilate* the Roman President?
What was thine offence? or to whom didst thou
ever wrong, that thou shouldst be thus pitifully
scourged with whips, crowned with thornes, scoffed
with flouts, reviled with words, buffeted with
fists, and beaten with staves? O Lord, what didst
thou deserve to have thy blessed face spit upon,
and covered as it were with shame? to have thy
garments parted, thy hands and feet nailed to the
crosse; to be lifted up upon the cursed tree, to be
crucified among thieves; and made to taste gall
and vinegar? and in thy deadly extremitie, to endure
such a sea of Gods wrath, that made thee to
crie out, as if thou hadst been forsaken of God
thy Father? yea, to have thy innocent heart pierced
with a cruel spear, and thy precious blood
to be spilt out before thy blessed Mothers eyes?
Sweet Saviour, how much wast thou tormented to
endure all this, seeing I am so much amazed but to
thinke upon it? I enquire for thine offence, but
I can find none in thee; no, not so much as *guile*
to have been found in thy mouth. Thine enemies
are challenge, and none of them dare *rebuke thee*
of sin. Thine accusers (that are suborned) agree
not in their witness, the Judge that condemnes
thee openly, cleareth thy innocencie: his wife
fords him word, that she was warned in a dream,
that thou wast a just man, and therefore he should
take heed of doing injustice unto thee. The Cen-
turion that executes thee, confelleth thee of a
truth, *to be both a just man, and the very Son of*
God. The thief that hangeeth with thee, justifi-
eth thee, *that thou hast done nothing amisse*:
what

what is the cause then, O Lord, of this thy cruell ignominie, passion, and death? O Lord, I am the cause of these thy sorrowes, my sins wrought thy shame, mine iniquities are the occasions of thy injuries: I have committed the fault, & thou art plagued for the offence: I am guilty, and thou art arraigned: I committed the sin, and thou sufferedst the death: I have done the crime, and thou hangedst on the crosse. Oh the deepnesse of Gods love! Oh the wonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercie! The wicked transgresseth, and the just is punished; the guilty is let escape, and the innocent is arraigned; the malefactor is acquitted, and the harmlesse condemned. What the evil man deserved, the good man suffereth; the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently expresse thy love? or commend thy pitie? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eate the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou didst fast: evill concupiscence drew me to eate the pleasant apple, and perfect clarity led thee to drinke of the bitter cup: I assayed the sweetnesse of the fruit, and thou didst taste the bitternesse of the gall. Foolish Eve smiled, when I laughed; but blessed Mary wept, when thy heart bled and died. O my God, here I see thy goodness, and my badnesse: thy justice, and my injustice: the impiety of my flesh, the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake: *What shall I render unto thee for all thy benefits bestowed upon me a sinful soule?* Indeed, Lord, I acknowledge, that I owe thee already for my creation, more than I am able to pay; for I am in that respect bound with all my powers and affections to love and adore thee. If I owed my selfe unto thee, for giving me my selfe in my creation; what shall I render unto thee, for giving thy selfe for me to so cruell a death, to procure my redemption?

Great

Great was the benefit, that thou wouldst create me of nothing; but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst redeem me with so deare a price when I was worse than nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee; (and who can pay thee, who bestowest thy grace without either respect of merit, or regard of measure?) it is the abundance of thy blessings that make me such a bankrupt that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the losse of thine image (by the fall of my first unhappy parents) I cannot love thee with all my might and my mind, as I should: therefore as thou didst first cast thy love upon me, when I was a childe of wrath, and a lump of the lost and condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy: that I may in truth of heart love my neighbour for thy sake, and love thee above all for thine owne sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine owne most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the eares of my Lord. If thou, O Father, despisest me for my iniquities, as I have deserved; yet be mercifull unto me for the merits of thy Son, who so much for me hath suffered. What if thou seest nothing in me but miserie, which might move
anger

anger and passion? yet behold the merits of the Son, and thou shalt see enough to move thee to mercy and compassion. Behold the mystérie of his incarnation; and renit the miserie of my transgression: And as oft as the wounds of thy Son appeare in thy sight; Oh let the woes of my sin be hid from thy presence. As oft as the rednesse of his blood glisters in thine eyes; Oh let the guiltinesse of my sin be blotted out of thy booke. The wantonnesse of my flesh provoked thee unto wrath; Oh, let the chastity of his flesh perwaide thee unto mercy: that as my flesh seduced me to sin, so his flesh may reince me unto thy favour. My disobedience hath deserved a great revenge; but his obedience merits a greater weight of mercie: for what can man deserve to suffer, which God, made man, cannot merit to have forgiven. When I consider the greatnesse of thy passion; then do I see the truenesse of that saying; *that Jesus Christ came into the world to save the chiefest sinners.* Darest thou then, O Cain, say, *that thy sins are greater than may be forgiven?* Thou liest like a murtherer. The mercies of one Christ are able to forgive a whole world of *Cains*, if they will believe and repent. The sins of all sinners are finite: the mercies of God are infinite. Therefore, O Father, for the bitter death and bloody passions sake, which thy Son Jesus Christ hath suffered for me, and I have now remembered unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercie. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knocke, with the man that would borrow the loaves, untill thou arise, and open unto me the gates of grace. And if thou wilt not bestow on me the loaves: yet, O Lord, deny me not the crums of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart; (whereof a new creature is the tract)

truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such; *Create in me, O Christ, a new heart, and renew in me a new spirit*: and then thou shalt see how (mortifying old *Adam* and his corrupt lust) I will serve thee as thy new creature, in a new life; after a new way, with a new tongue, and new manners: with new words, and new workes; to the glory of thy name, and the winning of other sinfull soules unto the faith by my devout example.

Keep me for ever, O my Saviour, from the torments of hell, and tyrannie of the Devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soule of *Lazarus*, into thy Kingdome. Receive me then into that most joyfull Paradise, which thou didst promise unto the penitent thief, which at his last gaspe upon the crosse, so devoutly begged thy mercy, and admission into thy Kingdome. Grant this, O Christ, for thine owne names sake: to whom (as is most due) I ascribe all glory and honour, praise and dominion,

Both now and for ever.

Amen.



Herrn R. Cyprian Jun. Cognitionis Lib.
post hoc cognitionis operis habet ibi

Jo. D. L. L. L.

Non
in reddendo
non dicend.
scribens, sed
phalica.

Non enim
multo negat,
nihil.



J. W. Lunn
J. W. Lunn

J. W. Lunn
J. W. Lunn